



TRACING BOARD USED IN 1737.

STANDARD
AHIMAN REZON
AND
BLUE LODGE GUIDE.

PART FIRST CONTAINS

The Monitorial in the Blue Lodge degrees in a concise and convenient form, and in accordance with the work in the different Grand Jurisdictions.

Followed by the Ceremonies of Consecration and Dedication of new Lodges—Installation of Officers
—Laying Corner Stones.

Two forms of Burial Service—and Lodge of Sorrow

PART SECOND CONTAINS

Masonic Law and Trials,—Charges,—Summonses,—Appeal, together with recent rulings and decisions of the different Grand Lodges on all important points and questions; also forms of Petitions, Applications, Dimits, &c.

BY THE AUTHOR OF

Guide to Mt. Moriah, Antiquities of the Orient Unveiled, Practical Monitor and Masonic Law and Jurisprudence, etc., etc.

NEW YORK:
REDDING & CO.
731 Broadway.
1889.

PREFACE.

A WORK of instruction and reference is only valuable in proportion as the subject-matter is presented in an accurate and practical form. Therefore, in the preparation of this work everything of an extraneous nature has been excluded, thus rendering the information on any, and all points, readily accessible. This will be found to be especially true of the Monitorial portion of this work, as the Monitorial, with the Scripture reading, etc., used in the three degrees is given in the exact order in which it occurs, and its connection with the work shown. Following the above are two complete forms of Burial Service, and the Ceremonies of a Lodge of Sorrow.

IN PART SECOND will be found a complete form for Masonic trials according to the present mode of procedure, also forms for all the different Masonic documents. The whole concluding with the Ancient Constitutions, Charges, and Ancient Landmarks of Freemasonry.

THE FRONTISPIECE

Shows the Tracing-Board used in 1737. It is an oblong square, between the cardinal points; the Master is placed in the East, with an altar before him, and both Wardens in the West, as was the custom in many Lodges up to 1813. The three lights are placed in the N.-E., S.-E., and S.-W. The two pillars, J. and B., are in the West, and are both of the Corinthian Order. Between the two pillars ascending from the west, are seven steps upon a Mosaic Pavement; but the tessellated Border, or Indented Tessel, as it was called, is omitted. In the East, West, and South are portrayed three windows. The W. Master's Tracing-Board is near the Blazing Star, while the corresponding Immovable Jewels are considerably higher up toward the East—the one called the Broached Thurnel,* the other the pointed Cubical Stone.† In the apex of the latter an ax is inserted. The East is distinguished by a square, the South by a level, and the North by a plumb-rule, or perpendicular. The whole is surmounted by a cable-tow, or tow-line, as then called, with a tassel at each end.

* This was one of the original immovable jewels (according to the English system), and was used as a symbol for the Entered Apprentice to learn to work upon.

† Now known as the Perfect Ashlar.

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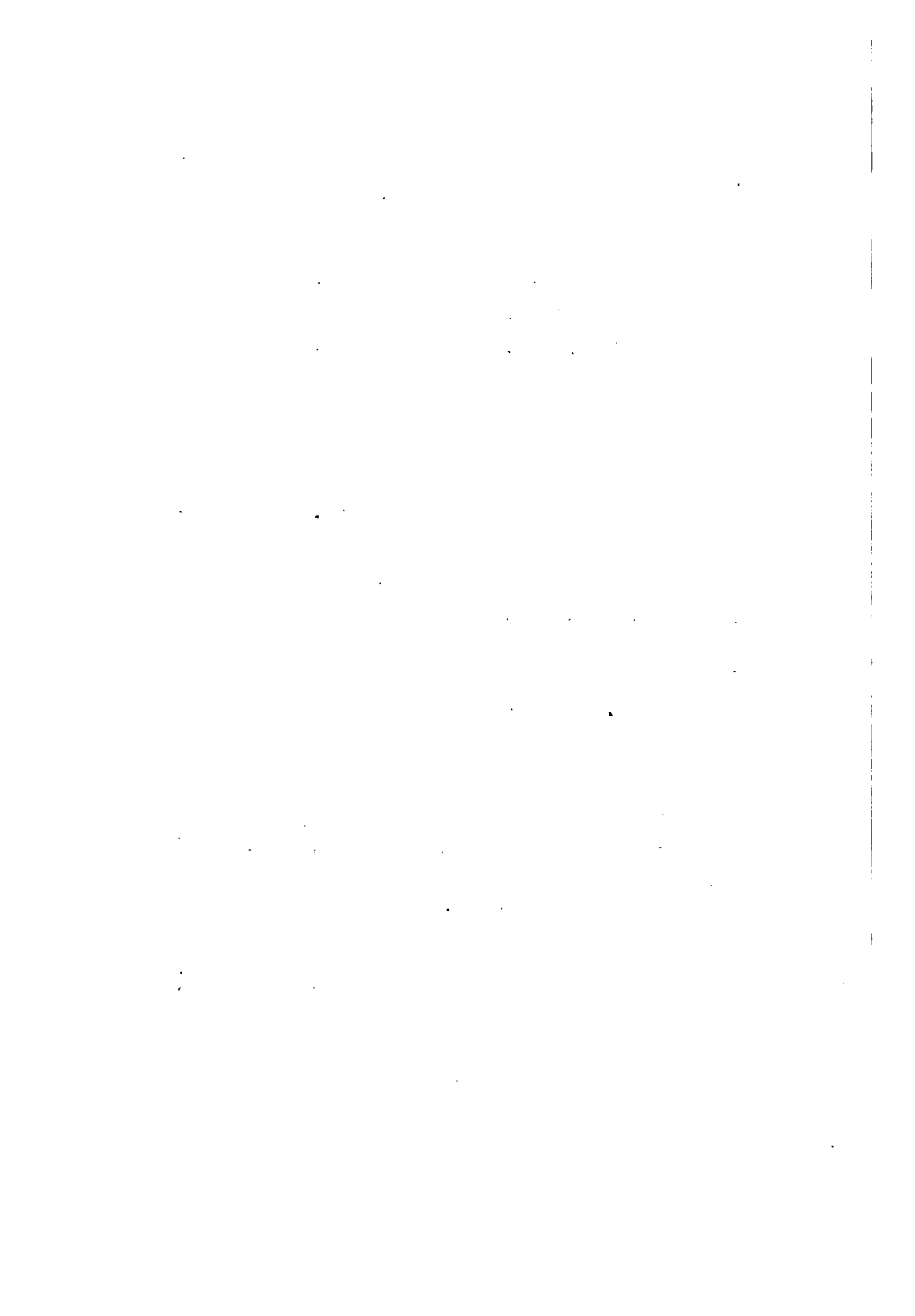
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STANDARD AHIMAN REZON.

ADMISSION OF CANDIDATES.

A candidate for the mysteries of Masonry cannot be initiated without having been proposed at a previous meeting of the Lodge, unless a dispensation be obtained for that purpose.

Applications for initiation must be made by petition in writing, signed by the applicant, giving an account of his age, quality, occupation, and place of residence, and that he is desirous of being admitted a member of the fraternity, which petition should be kept on file by the Secretary.

Form of Petition.

To the Worshipful Master, Officers, and Brethren of Lodge, No , Free and Accepted Masons.

The undersigned, unbiased by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motives—prompted by a favorable opinion of your ancient and honorable institution, and a desire for knowledge, freely and voluntarily offers himself a candidate for initiation into the mysteries of

Freemasonry, and respectfully prays that he may be admitted and become a member of your Lodge, promising a cheerful conformity to the ancient usages and established customs of the Order.

Was born in....., is... years of age; occupation....., and resides..... H. C.

Recommended by.....

The petition, having been read in open Lodge, is placed on file. A committee is then appointed to investigate the character and qualifications of the petitioner; and if, at the next regular meeting of the Lodge, the report of the committee be favorable, the necessary preparations are made for his admission.

Every candidate, previous to his reception, is required to give his free and full assent to the following interrogatories, in a room adjacent to the Lodge :

1. Do you seriously declare, upon your honor, that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Freemasonry?

2. Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Freemasonry by a favorable opinion conceived of the institution, a desire for knowledge, and a sincere wish of being serviceable to your fellow-creatures?

3. Do you seriously declare, upon your honor,

that you will cheerfully conform to all the ancient usages and established customs of the Fraternity?

The above declarations are then reported to the Master, and, if no objections are made, the candidate is introduced in due and ancient form.

Qualifications.

The qualifications of candidates are of three classes : *mental, moral, and physical.*

Mentally, each must possess a sound intellect, and a good memory, so as quickly to appreciate, thoroughly to comprehend, and faithfully to retain the instructions to be communicated to him.

Morally, he must be of good report before all men, obedient to the laws of God, keeping his passions under subjection, industrious, economical, and a good citizen.

Physically, he must have the parts and members of a man, without any serious maim or defect. All the Masonic means of recognition he must be able *Masonically to receive, and Masonically to communicate.*

OPENING THE LODGE.

The Lodge should always be opened on the third degree, and in due form, then proceed to transact its general business, after which it must be changed to first or second degree, according as there are Candidates to be initiated or passed.

The first business after opening, if it is a *regular* communication, is the reading of the minutes of the preceding communication.

Before the Lodge is closed the record of the transac-

tions of the evening should be read, that the brethren may know that they have been properly recorded, and then duly approved.

Prayer at Opening.

MOST holy and glorious LORD God, the Great Architect of the Universe, the giver of all good gifts and graces! thou hast promised that "where two or three are gathered together in thy name thou wilt be in their midst, and bless them." In thy name we have assembled, and in thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us—so harmonize and enrich our hearts with thine own love and goodness—that the Lodge at this time may humbly reflect that order and beauty which reign forever before thy throne.—AMEN.

RESPONSE BY THE BRETHREN.—So mote it be.

ENTERED APPRENTICE.

Section I.

Reception—Ode.

* * * * *

Let no man enter upon any great or important undertaking, without first invoking the aid of Deity.

Prayer.

Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the influence of the pure principles of our art he may be better enabled to display the beauties of holiness, to the honor of thy holy name. Amen.

Response.—So mote it be.

Perambulation and Scripture Reading.

Behold how good and how pleasant it is for brethren to dwell together in unity.

It is like the precious ointment upon the head, that ran down upon the beard, even

Aaron's beard ; that went down to the skirts of his garment :

As the dew of Hermon, and as the dew that descended upon the mountains of Zion ; for there the Lord commanded the blessing, even life for evermore.

Oblgtng.

* * * * *

In the beginning, God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light.

In humble commemoration of that august event, etc. * * * * *

The three Great Lights in Masonry are the Holy Bible, Square, and Compasses, and are thus explained :

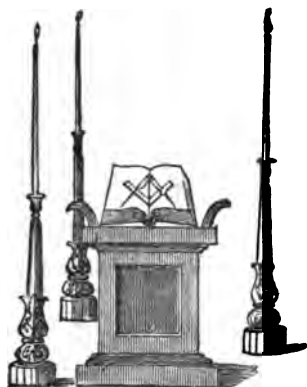


The Holy Bible is given us as the rule and guide of our faith and practice ; the Square, to square our actions ; and the Compasses to circumscribe our desires, and keep our passions

in due bounds with all mankind, especially with the brethren.

The three Lesser Lights are the Sun, Moon, and Master of the Lodge, and are thus explained :

As the Sun rules the day, and the Moon governs the night, so should the Worshipful Master, with equal regularity, rule and govern the Lodge.



The representatives of the three Lesser Lights are the three burning tapers, or candles, placed upon candlesticks, or pedestals, situated East, West, and South.

* * * * *

Prsnts rt hn'.

* * * * *

LMSKN APRN.

I now present you with a lmskn or white lthr apn. It is an emblem of innocence, and the

badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other Order that can be conferred upon you at this, or at any future period, by king, prince, potentate, or any other person unless he be a Mason, * * * * * and it is hoped that you will ever wear it with pleasure to yourself and honor to the Fraternity.

Demand.

Some metlc sbstnc. * * * * *

Presentation of Working Tools,
which are the Twenty-four inch Gauge, and Common Gavel, and are thus explained :



The Twenty-four inch Gauge is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are

found eight hours for the service of God, and a distressed worthy brother ; eight for our usual vocations ; and eight for refreshment and sleep.

The Common Gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use ; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our heart and consciences of all the vices and superfluities of life ; thereby fitting our minds, as living stones, for that spiritual building—that house not made with hands—eternal in the heavens.

* * * * *

* * * * *



Section II.

The second section consists of a Lecture, which is divided into three sections. The first section recapitulates the forms and ceremonies through which you have passed ; the second section rationally accounts for the same ; and the third section is explanatory of the manner of Constituting, and the proper authority for Holding a Lodge. Its Form, Support, Covering, Furniture, Ornaments, Lights, Jewels, and how it should be Situated and to whom Dedicated.

LECTURE.

Section I.

Rehearsal of what has been done.

* * * * *

Section II.

At the building of King Solomon's Temple there was not heard the sound of axe, hammer, or other metal tool, because the stone were hewn, squared, and numbered in the quarry where raised ; the timber felled and prepared in the forests of Lebanon, conveyed thence by sea, in floats, to Joppa, thence by land to Jerusalem, where they were set up by the aid of wooden instruments prepared for that purpose, and the building, when completed—every part thereof fitted with such exact nicety that it re-

sembled more the handiwork of the Supreme Architect of the Universe than of human hands.

* * * * *

For Masonry regards no man on account of his worldly wealth or honors; it is therefore the internal and not the external qualifications which recommend a man to Masons.

* * * * *

We read in the book of Ruth concerning their manner of changing and redeeming, that "to confirm all things a man plucked off his shoe and gave it to his neighbor." That was testimony in Israel. This therefore we do, testifying in the strongest manner possible the sincerity of our intentions in the work in which we are engaged.

* * * * *

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—*Matthew* vii. 7.

* * * * *

The right hand, by our ancient brethren, was deemed the seat of fidelity; the ancients worshipped a Deity named Fides, sometimes represented by two right hands joined, at others by two human figures holding each other by the right hand.

The r, thrfre, w-e use in this great and imprtnt undrtkng, testifying thereby in the

strongest manner possible, the fidelity of our purposes in the work in which we are engaged.

* * * * *

The Lmb has, in all ages, been deemed an emblem of innocence ; he, therefore, who wears the lmb skn or whte apn as the badge of a Mason, is continually reminded of that purity of life and rectitude of conduct, so essentially necessary to his gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe forever presides.

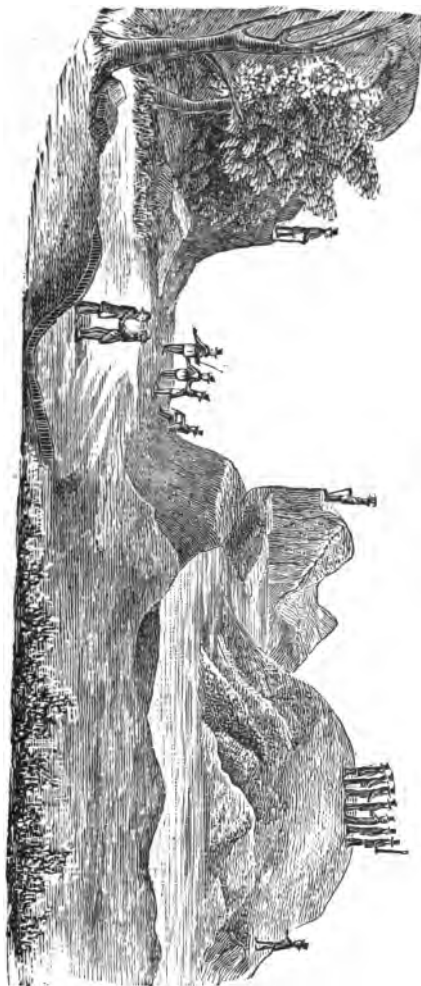
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Section III.

This section fully explains the manner of constituting and the proper authority for holding a Lodge:—*Its form, support, covering, furniture, ornaments, lights, and jewels; how situated, and to whom dedicated.*

A certain number of Free and Accepted Masons duly assembled, furnished with the Holy Bible, Square, and Compasses, together with a Warrant or Dispensation from some Grand Body of competent jurisdiction empowering them to work, constitute a Lodge.

Our ancient brethren held their Lodges on a high hill or in a low vale, the better to observe the approach of cowans and eavesdroppers, ascending or descending.



Form and Dimensions.

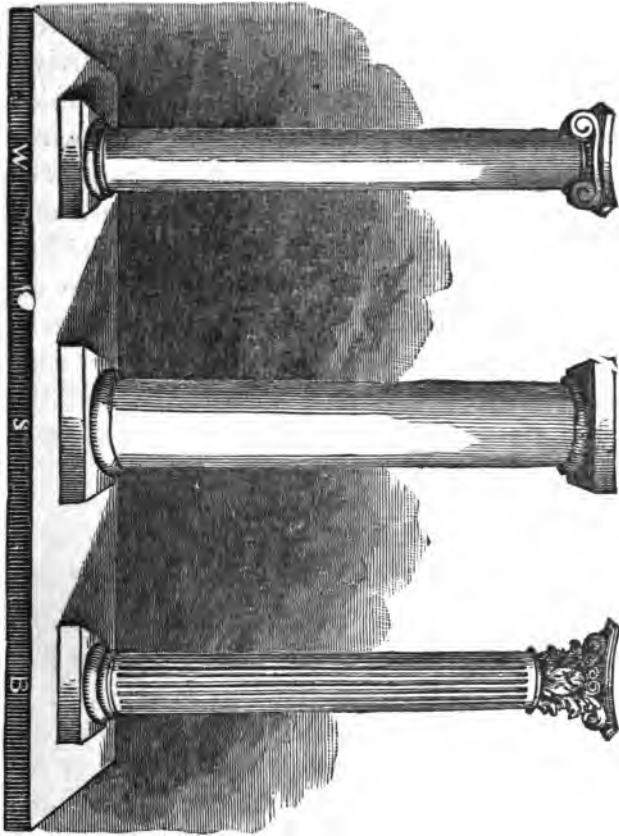
The form of a Lodge is an oblong. In length from East to West, in breadth between North and South, as high as the heavens and as deep as from the surface to the centre.

A Lodge is said to be thus extensive to denote the universality of Freemasonry, and teaches us that a Mason's charity should be equally extensive.

Supports.

A Lodge has three Supports, denominated Wisdom, Strength, and Beauty; for there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. They are represented by the three principal officers of the Lodge, the pillar Wisdom, by the W. M. in the E., who is presumed to have Wisdom to open and govern the Lodge; the pillar Strength, by the Senior Warden in the West, whose duty it is to assist the W. M. in the discharge of his arduous duties; and the pillar of Beauty, by the Junior Warden in the South, whose duty it is to call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refresh-

ment are not perverted to intemperance or excess, and see that they return to their



labor in due season; that the W. M. may receive honor, and they pleasure and profit thereby.

Covering.

The Covering of a Lodge is no less than the clouded canopy, or starry-decked heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder which Jacob, in his vision, saw extending from earth to heaven; the three *principal rounds* of which are denominated FAITH, HOPE, and CHARITY; which admonish us to have *faith* in God, *hope* in immortality, and *charity* to all mankind. The greatest of these is CHARITY; for our *faith* may be lost in sight; *hope* ends in fruition; but *charity* extends beyond the grave, through the boundless realms of eternity.

Furniture.

The Furniture of a Lodge consists of the Holy Bible, Square, and Compasses. The Bible is dedicated to the service of God, because it is the inestimable gift of God to man; . . . the Square to the Master, because it is the proper Masonic emblem of his office; and the Compasses to the Craft, because, by a due attention to their use, we are taught to circumscribe our desires, and keep our passions in due bounds with all mankind, especially with the brethren.



Ornaments.

The Ornaments of a Lodge are the MOSAIC PAVEMENT, the INDENTED TESSEL, and the BLAZING STAR.

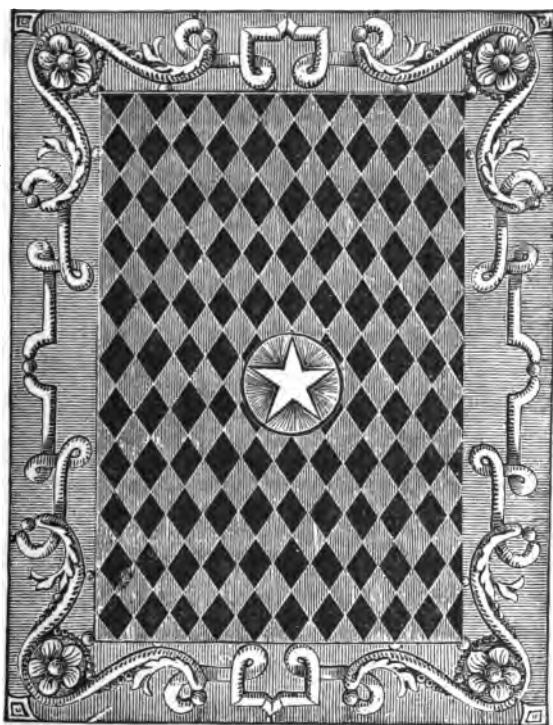
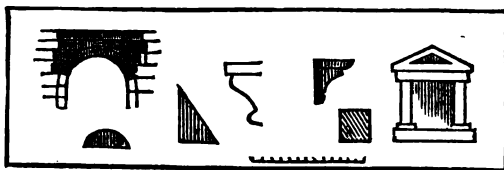
The Mosaic Pavement is a representation of the ground-floor of King Solomon's Temple, and the Indented Tessel of that beautiful tessellated border or skirting which surrounded it. The Mosaic Pavement is emblematical of human life, checkered with good and evil ; the Indented Tessel, or tessellated border, of the manifold blessings and comforts which constantly surround us, and which we hope to enjoy by a firm reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star.

Lights.

A Lodge has three lights, situated East, West, and South. There is none in the North, because King Solomon's Temple was situated so far north of the Ecliptic that the Sun, even at meridian, did not dart its rays into the northernmost parts thereof. The North, therefore, we masonically term a place of darkness.

Jewels.

A Lodge has six jewels ; three movable and three immovable.



The immovable jewels are the SQUARE, LEVEL, and PLUMB.*

The Square teaches morality; the Level equality; and the Plumb, rectitude of life and conduct.

The movable jewels are the ROUGH ASHLAR, the PERFECT ASHLAR, and the TRESTLE-BOARD.



The Rough Ashlar is a stone in its rude and natural state, as taken from the quarry. The Perfect Ashlar is a stone prepared by the workmen, to be adjusted by the working tools of the Fellow-Craft. The Trestle-board is for the Master workman to draw his designs upon.

By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by

* Termed immovable because they belong to particular stations in the Lodge—in the East, West, and South.

the Supreme Architect of the Universe, in the Great Book of Nature and Revelation, which is our spiritual, moral, and Masonic Trestle-board.

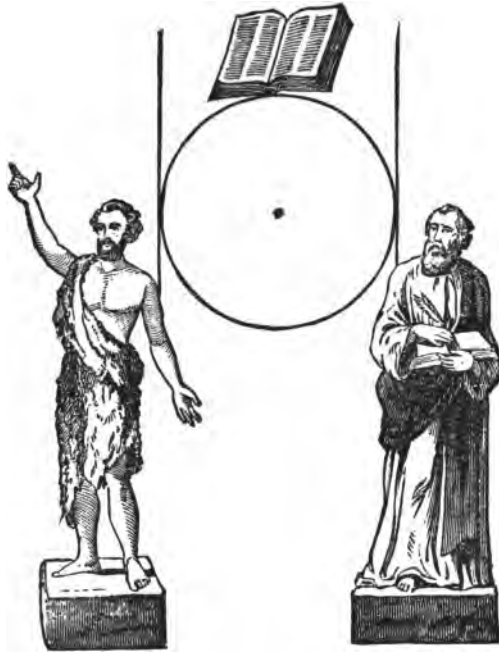
How Situated.

Lodges are situated due East and West, because King Solomon's Temple was so situated. Moses, by divine command, after having conducted the children of Israel out of the land of Egypt, from the house of bondage, through the Red Sea into the wilderness, erected a Tabernacle to God, which he situated due East and West, to commemorate to the latest posterity that miraculous east wind which wrought their mighty deliverance. King Solomon's Temple is said to have been a representation of that Tabernacle.

To whom Dedicated.

Our ancient brethren dedicated their Lodges to King Solomon, who is said to have been our first Most Excellent Grand Master, but Masons of the present day, professing Christianity, dedicate theirs to St. JOHN the Baptist and St. JOHN the Evangelist, who were two eminent patrons of Masonry; and since their time, there is represented, in every regular and well-governed Lodge, a certain *point within a Circle*:—the point representing an

individual brother; the circle, the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices, or interest to betray him, on any occasion. This circle is embordered by two per-



pendicular parallel lines, representing those Saints; and upon the vertex rests the Holy Scriptures, which point out the whole duty of man. In going around this circle, we necessarily touch upon these two lines, as well as

upon the Holy Scriptures; which teaches us that while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

Brethren of the Jewish faith claim the right to dedicate their Lodges to HIS HOLY NAME.

The principal tenets of our profession are threefold, including the inculcation and practice of those truly commendable virtues, Brotherly Love, Relief, and Truth.

Brotherly Love.

By the exercise of Brotherly Love, we are taught to regard the whole human species as one family—the high, the low, the rich, the poor—who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

Relief.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the un-

happy; to sympathize with their misfortunes; to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis, we form our friendships and establish our connections.

Truth.

Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and the heart and the tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

* * * * *



Pnts of entc.

GTR', PECT', MAN', PED, represented by the

four cardinal virtues, TEMPERANCE, FORTITUDE,
PRUDENCE, and JUSTICE.

* * * * *

Temperance.

Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons, and * * * * *

Fortitude.

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from

him any of those valuable secrets with which he has been so solemnly intrusted, and which were emblematically represented upon his admission into the Lodge, and * * * * *

Prudence.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine on all things relative to our present, as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange or mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained. Ever bearing in remembrance * * * * *

Justice.

Justice is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the really good man, so should it be the invariable practice of every

Mason never to deviate from the minutest principles thereof. Ever remembering, * * *

Entered apprentices should serve their Masters with freedom, fervency, and zeal, which are represented by ck-, ch-, and cl-.

There is nothing freer than Chalk, the slightest touch of which leaves its trace ; there is nothing more fervent than Charcoal, for to it, when properly ignited, the most obdurate metals will yield ; there is nothing more zealous than Clay.

Our Mother Earth, of all the elements, has never proved unfriendly to man ; bodies of water deluge him with rain, oppress him with hail, and drown him with inundation. The air rushes in storms, prepares the tempest, and fire lights up the volcano ; but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield ; spreading his pathway with flowers and his table with plenty ; though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care ; and when at last we are called upon to pass through the "dark valley of the shadow of Death," she once more receives us, and piously covers our remains within her bosom ; thus

admonishing us that as from it we came, so to it we must shortly return.

CHARGE AT INITIATION.

BROTHER :—As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable Order ; ancient, as having subsisted from time immemorial ; and honorable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation ; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory from their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies.

There are three great duties, which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God, in never mentioning his name, but with that reverential awe which is due from a creature to his Creator ; to implore his aid in all your laudable undertakings, and to esteem him as the chief

good ; to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the state, you are to be a quiet and peaceful citizen, true to your government, and just to your country ; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure and reproach.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations ; for these are on no account to be neglected, neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be to receive, instruction.

Finally, keep sacred and inviolable the mysteries of the Order ; as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not to recommend him, unless you are convinced he will conform to our rules ; that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

FELLOW-CRAFT.

Reception.

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PERAMBULATION.

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Scripture Reading.

OBLIGING.

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“Thus he shewed me ; and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou ? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel : I will not again pass by them any more.”—*Amos* vii. 7, 8.

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LMBSKN APRN.

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Presentation of Working Tools,
which are the PLUMB, SQUARE, and LEVEL, and
are thus explained.

The Plumb is an instrument made use of by
Operative Masons, to try perpendiculars ; the

Square, to square their work, and the Level, to prove horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes; the Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, and ever remembering that we are travelling upon the Level of Time, to "that undiscovered country, from whose bourn no traveller returns."

The Precious Jewels of a Fellow-Craft.

Th Attnt E'r. th Instrctv Tng, and th Fthfl Bs.

Th attnt ea— revs th snd fm th instet tng, and th msts of Msnr ar sfl lgd in th rpst of fthfl bs.

* * * * *

Middle Chamber Wrk.

Second Section.

The second section of this degree has reference to the origin of the institution, and views Masonry under two denominations, OPERATIVE and SPECULATIVE. These are separately considered, and the principles on which both are founded particularly explained. Their affinity is pointed out by allegorical figures and typical representations. The period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained; the creation of the world is described, and many particulars recited, all of which have



been carefully preserved among Masons, and transmitted from one age to another by oral tradition.

Circumstances of great importance to the fraternity are here particularized, and many traditional tenets and customs confirmed by sacred and profane record. The celestial and terrestrial globes are considered ; and here the accomplished gentleman may display his talents to advantage in the elucidation of the *Orders of Architecture*, the *Senses* of human nature, and the liberal *Arts* and *Sciences*, which are severally classed in a regular arrangement. In short, this section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive.

Masonry is considered under two denominations — *Operative* and *Speculative*.

Operative Masonry.

By Operative Masonry, we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion, and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of the seasons ; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

Speculative Masonry.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity. It is so far interwoven with religion, as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his divine Creator.

The second section also refers to the origin of the Jewish Sabbath, as well as to the manner in which our ancient brethren kept the same.

In six days God created the heaven and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator.

* * * * *

A- the bldng. o' K. S's. T. thr wr egty ths
Fc's. empld, thse wr al'. und. th. immedt

* * * * *

“And thine house and thy kingdom shall be established forever before thee.”

* * * * *

They were 35 cubits high, adorned with chapters of 5 cubits. In all 40 cbts. * *

* * * * *

Th- Chapters wr adrnd wth leaves of lily work, net work and pomegranates, denoting **Peace, Unity, and Plenty.**



These pillars are surmounted by two artificial spherical bodies (representing the globes, Celestial and Terrestrial), on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other important particulars.

Use of the Globes.

Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution of the earth around the

sun, and the diurnal rotation of the earth upon its own axis. They are invaluable instruments for improving the mind, giving it the most distinct idea of any problem or proposition as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the DEITY and his works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

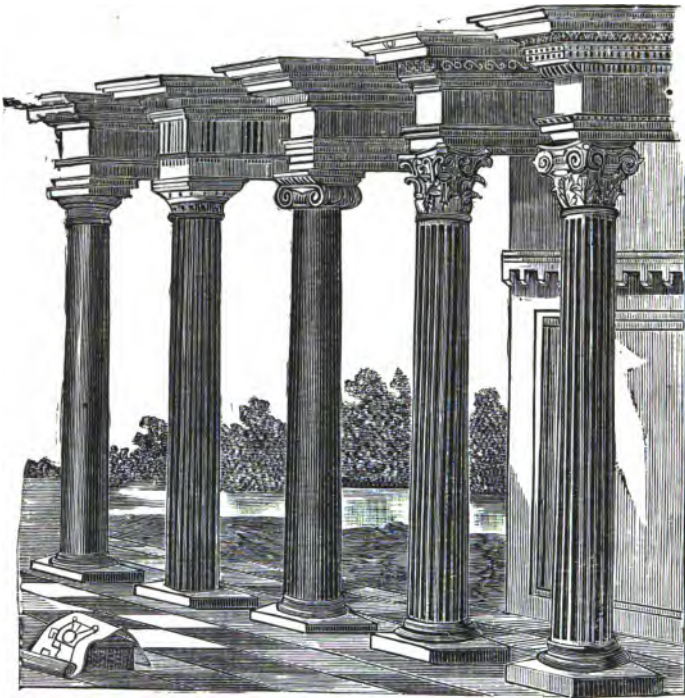
Order in Architecture.

By order in Architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

Its Antiquity.

From the first formation of society, order in Architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across to support a covering. The bands, which connected those trees at the top and bottom, are said to have given rise to the

idea of the base and capital of pillars ; and from this simple hint originally proceeded the more improved art of *Architecture*.



The five Orders are thus classed : The Tuscan, Doric, Ionic, Corinthian, and Composite.

'The Tuscan

Is the most simple and solid of the five orders. It was invented in Tuscany, whence it

derives its name. Its column is seven diameters high ; and its capital, base, and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

The Doric,

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings ; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and noble simplicity are chiefly required.

The Doric is the best proportioned of all the Orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after-times, when it began to be adorned, it gained the name of Doric ; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

The Ionic

Bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high ; its capital is adorned with volutes, and its cornice has dentals. There is both delicacy and ingenuity displayed in this pillar ; the invention of which is attributed to the Ionians, as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair ; as a contrast to the Doric order, which was formed after that of a strong, robust young man.

The Corinthian,

The richest of the five Orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices ; the cornice with dentals and modillions.

This order is used in stately and superb structures. It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance : Acciden

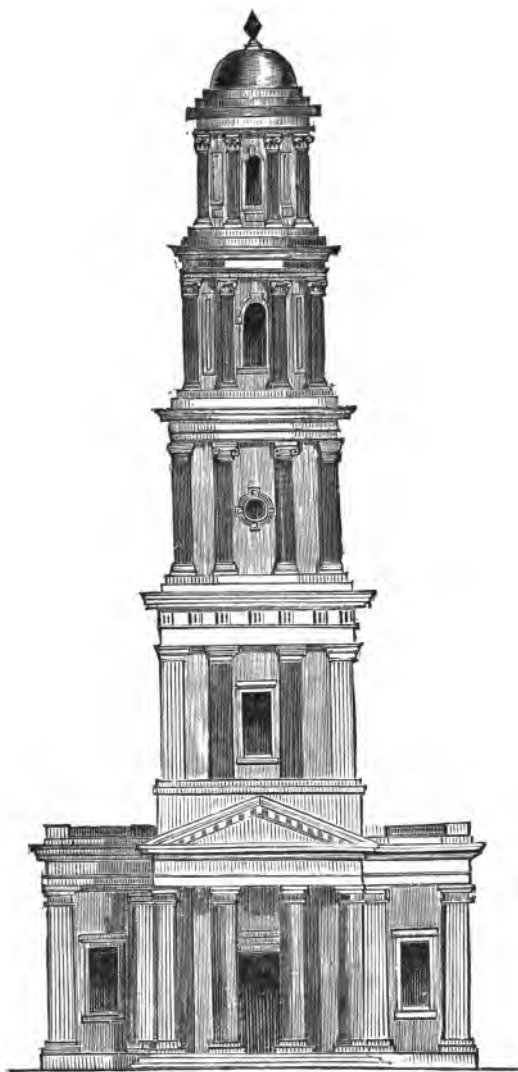
tally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus-root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downward. Callimachus, struck with the object, set about imitating the figure: the vase of the capital he made to represent the basket; the abacus, the tile; and the volutes, the bending leaves.

The Composite

Is composed of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round, as the Tuscan and Doric order; is ten diameters high, and its cornice has dentals or simple modillions. This pillar is generally found in buildings where strength, elegance, and beauty are displayed.

The Invention of Order in Architecture.

The ancient and original orders of Architecture, revered by Masons, are no more than three—the Doric, Ionic, and Corinthian, which were invented by the Greeks. To these the Romans have added two: the Tuscan, which



they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian.

The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally:—the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian, enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct in architecture.

The Five Senses of Human Nature.

Hearing

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions—our purposes and desires; and thus our reason is capable of exerting its utmost power and energy.

The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these

purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

Seeing

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structure, and all the agreeable variety displayed in the landscape of Nature. By this sense we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more : by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them : so that, though the tongue may lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye and its appurtenances evinces the admirable contrivance of Nature

for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of Nature's work.

Feeling

Is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness and smoothness—figure, solidity, motion, and extension.

These three senses—*Hearing*, *Seeing* and *Feeling*—are deemed peculiarly essential among Masons.

Smelling

Is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils with the air, are the means by which all bodies are smelled. Hence it is evident that there is a manifest appearance of design in the great Creator's having planted the organ of smell in

the inside of that canal through which the air continually passes in respiration.

Tasting

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by Nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

Smelling and tasting are inseparably connected; and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

On the mind, all our knowledge must depend. What, therefore, can be a more proper subject for the investigation of Masons? By anatomical dissection and observation, we become acquainted with the body; but it is by the anatomy of the mind alone we discover its power and principles.

To sum up the whole of this transcendent measure of God's bounty to man, we shall add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to Nature and to Nature's God, to whom we and all are indebted for creation, preservation, and every blessing we enjoy.

THE SEVEN LIBERAL ARTS AND SCIENCES—

Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

Grammar

Teaches the proper arrangement of words, according to the idiom or dialect of any particular people, and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

Rhetoric

Teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of

expression, whether it be to entreat or exhort, to admonish or applaud.

Logic

Teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing; all of which are naturally led on from one gradation to another, till the point in question is finally determined.

This science ought to be cultivated as the foundation or groundwork of our inquiries; particularly, in the pursuit of those sublime principles which claim our attention as Masons.

Arithmetic

Is that part of mathematics which considers the properties of numbers in general. The works of the Almighty can be determined by number, weight, and measure; therefore, to understand them correctly we must have a knowledge of arithmetic, and the greater proficiency we make in this science, the more capable we shall be of considering the objects of

our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator, and the works of the creation.

Geometry

Treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered—from a *point* to a *line*, from a line to a *superfices*, and from a *superfices* to a *solid*.

A *point* is the place of beginning of all geometrical matter.

A *line* is a figure of length only.

A *superfices* has length and breadth without a given thickness.

A *solid* has length and breadth, with a given thickness, which forms a cube, and comprehends the whole.

The Advantages of Geometry.

By this science the architect is enabled to construct his plans, and execute his designs; the general, to arrange his soldiers; the engineer, to mark out grounds for encampments; the geographer, to give us the dimensions of the world, and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make

his observations, and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture, and the root of the mathematics.

Music

Is that elevated science which teaches the art of forming concords, so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

Astronomy

Is that divine art by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator, in those sacred pages, the celestial hemisphere.

Assisted by astronomy, we can observe the magnitudes, and calculate the periods and eclipses of the heavenly bodies, investigate the power by which they circulate in their orbs, discover their size, determine their distance, explain their various phenomena, and correct the fallacy of the senses by the light of truth.

An Emblem of Plenty.

* * * * *

What does it denote?

Plenty.

How represented?

By a shf of cn, sspndd nr a wt-fd, which teaches us that while we have bread to eat and pure running water to drink, we have enough for all that nature requires.

By whom was this * * * instituted?

By Jph, a Jg of Is, in a wr with the Ephmts. The Ephmts hd lng bn a stbrn and reblus ppl, whom Jph had often sought to subdue by mild and lenient measures, but without effect. They being highly incensed at Jph, for not being called to fight and share in the rich spoils of the Amnsh wr, gathered together a mighty army, crossed the river Jordan, and prepared to give Jph btl; but he being apprised of their approach called together the men of Isl, went out, gave them btl, and put them to flight. To make his victory more complete he stationed guards at the different passes on the banks of the river, and said unto them, "If you see any strngrs pass this way sa- unt thm * * *" The Ephts, bng of a dfrnt trb, could not frm to prnc * * * and there fell that

day on the fild of btl and at the different pss
on the bnks of the river frt and two thsn,
after which Jph ruled quietly in Isl until the
time of his death, which was six years.

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Moral Advantages of Geometry.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry we may curiously trace nature through her various windings, to her most concealed recesses. By it we discover the power, wisdom, and goodness of the GRAND ARTIFICEE of the universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and

birth to every useful art. The architect began to design ; and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived.

The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture, and symbolic emblems, most expressive, are selected by the fraternity, to imprint on the mind wise and serious truths ; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our institution. * * * * *

Arrival at a place representing the middle chamber of King Solomon's Temple.

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LECTURE.

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CHARGE.

Brother : Being advanced to the second degree of Masonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge, or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

Our laws and regulations you are strenuously to support ; and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren ; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly rec-

commended to your consideration ; especially the science of geometry, which is established as the basis of our art. Geometry or Masonry (originally synonymous terms), being of a divine and moral nature, is enriched with the most useful knowledge ; while it proves the wonderful properties of Nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred ; and in your new character it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue.

Such is the nature of your engagements as a Fellow-Craft, and to these duties you are bound by the most sacred ties.

MASTER MASON.

Reception.

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ODE.

Perambulation.

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Scripture Reading.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also, when they shall be afraid of that which is high, and fears

shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

Obligting.

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Apron.

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Working Tools.



The Working Tools of the Master Mason are all the tools of the Craft, indiscriminately, but more especially the Trowel. The Trowel is an instrument made use of by operative Masons, to spread the cement which unites the several parts of a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that

cement which unites us into one sacred band,
 or society of friends and brothers, among
 whom no contention should ever exist, save
 that noble contention, or rather emulation, of
 who best can work and best agree.

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Cand' prays.

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II. Section.

The second section recites the historical traditions of the Order, and presents to view a picture, of the utmost consequence to the fraternity. It exemplifies an instance of virtue, fortitude, and integrity seldom equalled, and never excelled, in the history of man.

DIRGE.

Solemn strikes the funeral chime,
 Notes of our departing time,
 As we journey here below,
 Through a PILGRIMAGE OF WOE.

Mortals, now indulge a tear !
 For Mortality is here :
 See how wide her trophies wave
 O'er the slumbers of the grave !

Here another guest we bring ;
 Seraphs of celestial wing,
 To our fun'ral altar come,
 Waft our friend and brother home.

There, enlarged, thy soul shall see
 What was veiled in mystery ;
 Heavenly glories of the place
 Show his Maker, face to face

LORD of all ! below—above—
 Fill our hearts with truth and love ;
 When dissolves our earthly tie,
 Take us to thy Lodge on high.

Prayer at Rsg.

THOU, O God ! knowest our down-sitting
 and our up-rising, and understandeth our
 thoughts afar off. Shield and defend us from
 the evil intentions of our enemies, and support
 us under the trials and afflictions we are des-
 tined to endure, while travelling through this
 vale of tears. Man that is born of a woman
 is of few days, and full of trouble. He cometh
 forth as a flower, and is cut down ; he fleeth
 also as a shadow, and continueth not. Seeing
 his days are determined, the number of his
 months is with thee ; thou hast appointed his
 bounds that he cannot pass. Turn from him
 that he may rest till he shall accomplish his
 day. For there is hope of a tree, if it be cut
 down, that it will sprout again, and that the
 tender branch thereof will not cease. But man
 dieth and wasteth away ; yea, man giveth up

the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

Response.—So mote it be.

The Broken Monument.

And over hs rem'ns ws ere'd a mn'mt of the
finest pr'n mrbl, on wh ws: de'lnat a bro'kn
clm * * * * *

III. Section.

This section illustrates certain hieroglyphical emblems, and inculcates many useful and impressive moral lessons. It also details many particulars relative to the building of the Temple at Jerusalem.

This magnificent structure was founded in the fourth year of the reign of SOLOMON, on the second day of the month Zif, being the second month of the sacred year. It was located on Mount Moriah, near the place where ABRAHAM was about to offer up his son ISAAC, and where DAVID met and appeased the destroying angel. JOSEPHUS informs us that, although more than seven years were occupied



in building it, yet, during the whole term it did not rain in the daytime, that the workmen might not be obstructed in their labor. From sacred history we also learn, that there was not the sound of ax, hammer, or any tool of iron heard in the house while it was building. It is said to have been supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble.

It was also symbolically supported by three columns—WISDOM, STRENGTH, and BEAUTY.



* * * * *

There were employed in its building three Grand Masters ; three thousand and three hundred Masters or overseers of the work ; eighty

thousand Fellow-Crafts ; and seventy thousand Entered Apprentices, or bearers of burdens. All these were classed and arranged in such a manner by the wisdom of SOLOMON, that neither envy, discord, nor confusion were suffered to interrupt or disturb the peace and good-fellowship which prevailed among the workmen.

In front of the magnificent porch were placed the two celebrated pillars—one on the left hand and one on the right hand. They are supposed to have been placed there as a memorial to the children of Israel of the happy deliverance of their forefathers from Egyptian bondage, and in commemoration of the miraculous pillars of fire and cloud. The pillar of fire gave light to the Israelites, and facilitated their march ; and the cloud proved darkness to PHARAOH and his host, and retarded their pursuit. King SOLOMON, therefore, ordered these pillars to be placed at the entrance of the Temple, as the most conspicuous part, that the children of Israel might have that happy event continually before their eyes in going to and returning from divine worship.

The Three Steps,

Usually delineated upon the Master's carpet, are emblematical of the three principal

stages of human life, viz: YOUTH, MANHOOD, and AGE. In *Youth*, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in *Manhood*, as Fellow-Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; that so, in *Age*, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

The Pot of Incense



Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

The Bee-Hive

Is an emblem of Industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the

lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious ones ; never sitting down contented while our fellow-creatures around us are in want, especially when it is in our power to relieve them, without inconvenience to ourselves.



When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brute creation ; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to have made man independent of all other beings ; but as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work

of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as Masons.

The Book of Constitutions guarded by the
Tiler's Sword



Reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, *silence* and *circumspection*.

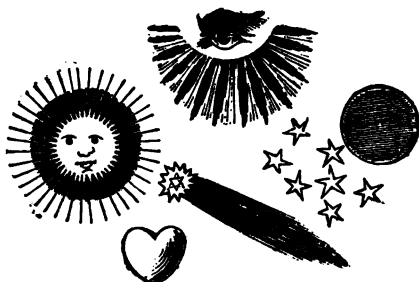
The Sword pointing to a Naked Heart



Demonstrates that justice will sooner or later overtake us; and although our thoughts, words,

and actions may be hidden from the eyes of man, yet that

All-seeing Eye



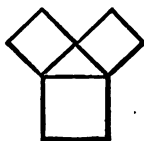
Which the SUN, MOON, and STARS obey, and under whose watchful care even COMETS perform their stupendous revolutions, pervades the inmost recesses of the human HEART, and will reward us according to our merits.

The Anchor and Ark



Are emblems of a well-grounded *hope*, and a well-spent life. They are emblematical of that divine *Ark* which safely wafts us over this tempestuous sea of troubles, and that *Anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

The Forty-seventh Problem of Euclid.



This was an invention of our ancient friend and Brother, the great PYTHAGORAS, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems ; and among the most distinguished, he erected this, which, in the joy of his heart, he called *Eureka*, in the Grecian language signifying, *I have found it* ; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

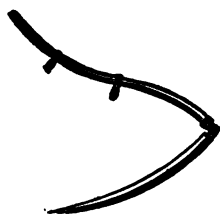
The Hour-Glass



Is an emblem of human life. Behold how swiftly the sands run, and how rapidly our

lives are drawing to a close! We cannot without astonishment behold the little particles which are contained in this machine—how they pass away almost imperceptibly; and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! To-day, he puts forth the tender leaves of hope; to-morrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

The Scythe

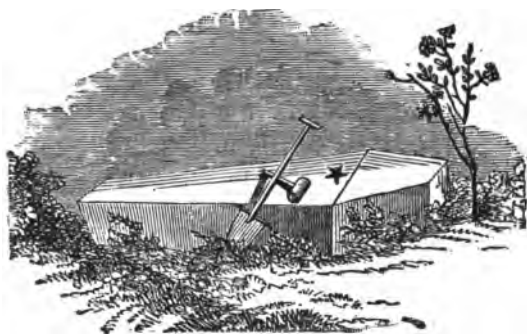


Is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold what havoc the Scythe of Time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the years of manhood; yet, withal, we must soon be cut down by the all-

devouring Scythe of Time, and be gathered into the land where our fathers have gone before us.

The Last Class of Emblems
Are the Stg'm. Sp-. Cf-. and Spr of Ac-.

* * * * *



Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but we are suddenly revived by the *ever-green* and ever-living *sprig* of Faith which strengthens us, with confidence and composure, to look forward to a blessed immortality; and we doubt not that, on the glorious morn of the Resurrection, our bodies will rise, and become as incorruptible as our souls.

Then let us imitate the good man in his virtuous and amiable conduct, in his unfeigned piety to God, in his inflexible fidelity to his

trust, that we may welcome the grim tyrant Death, and receive him as a kind messenger from our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Supreme Architect of the universe presides.

Charge.

BROTHER : Your zeal for our institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty and honor now alike bind you to be faithful to every trust ; to support the dignity of your character on all occasions ; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry. Exemplary conduct, on your part, will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

In this respectable character, you are authorized to correct the irregularities of your less informed brethren ; to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve unsullied the reputation of the Fraternity ought to be

your constant care ; and, therefore, it becomes your province to caution the inexperienced against a breach of fidelity. To your inferiors in rank or office, you are to recommend obedience and submission ; to your equals, courtesy and affability ; to your superiors, kindness and condescension. Universal obedience you are zealously to inculcate ; and by the regularity of your own conduct, endeavor to remove every aspersion against this venerable institution. Our ancient landmarks you are carefully to preserve, and not suffer them on any pretense to be infringed, or countenance a deviation from our established customs.

Your honor and reputation are concerned in supporting with dignity the respectable character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust ; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and worthy of the confidence we have reposed in you.

Charge at Closing.

BRETHREN : You are now to quit this sacred retreat of friendship and virtue, to mix again

with the world. Amidst its concerns and employments, forget not the duties you have heard inculcated and forcibly recommended in this lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every brother who shall need your assistance. Remember that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation.

Closing Prayer.

Almighty Father, we ask thy blessing upon the proceedings of this communication, and, as we are about to separate, we ask thee to keep us under thy protecting care until again we are called together. Enable us, O God, to subdue every discordant passion within us. May the blessing of heaven rest upon us and **all regular Masons**. May brotherly love prevail, and every moral and social virtue cement us. Amen.

Response.—So mote it be.

In some Jurisdictions the following Symbolism of the degrees, and historical account is given :

Symbolism of the First Degree.

The first, or Entered Apprentice degree of Masonry, is intended, symbolically, to represent

the entrance of man into the world, in which he is afterwards to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first craving is for light—not that physical light which springs from the great orb of day as its fountain, but that moral and intellectual light which emanates from the primal Source of all things—from the Grand Architect of the Universe—the Creator of the sun, and of all that it illuminates. Hence the great, the primary object of the first degree, is to symbolize that birth of intellectual light into the mind; and the Entered Apprentice is the type of unregenerate man, groping in moral and mental darkness, and seeking for the light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its reward.

Symbolism of the Second Degree.

If the object of the first degree be to symbolize the struggles of a candidate groping in darkness for intellectual light, that of the second degree represents the same candidate laboring amid all the difficulties that encumber the young beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light—the Fellow

Craft is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify these struggles of the ardent mind for the attainment of truth—moral and intellectual truth—and, above all, that Divine truth, the comprehension of which surpasseth human understanding, and to which, standing in the middle chamber, after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect and yet glorious reward, in the revelation of that “hieroglyphic light which none but craftsmen ever saw.”

Symbolism of the Third Degree.

Your admission in a state of blindness and destitution, was emblematical of the entrance of all men upon this their mortal state of existence, when they, weak and helpless, are necessarily dependent upon others for protection and life.

As the noblest emotions of the heart are called forth by helpless infancy, so is the degree of E. P. intended to inculcate the striking lesson of natural equality and mutual dependence.

Proceeding onward, you were passed to the degree of F. C., where you were enabled to contemplate the intellectual faculties; to trace

them from their origin through the paths of science, even to the throne of God himself. The secrets of nature and the principles of moral truth were thus unveiled before you.

To the man whose mind has thus been moulded to virtue and science, nature presents one great and useful lesson more—*the knowledge of himself*. She leads you by contemplation to the closing hours of your existence; and when, by means of that contemplation, she has conducted you through the various windings of this mortal life, she finally instructs you how to die. She leads you to reflect upon your inevitable destiny, and prompts the inward monitor to say that death has no sting worse than the stain of falsehood, and that the certainty of death at any time is no worse than the possibility of dishonor.

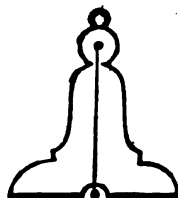
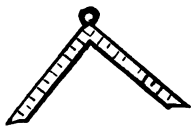
Let, then, your whole life be so acceptable to the All-seeing Eye, that, when you are summoned hence by the Omnific Word, you may be admitted to that glorious and celestial Temple, that house not made with hands, whose architect is the G. M. O. T. U., whose throne is the eternal heavens.

HISTORICAL ACCOUNT OF THE THIRD DEGREE.

Sacred history informs us that it was determined in the councils of infinite wisdom, that a Temple should be founded at Jerusalem, which should be erected to God, and dedicated to His Holy Name. The high honor and distinguished privilege of performing this sacred service was denied to David, King of Israel, because (as the Scriptures inform us), he had made great wars and shed blood abundantly. We also learn from the same sacred source, that the God of Israel had promised David that out of his loins He would raise up seed to serve him. This divine and memorable promise was afterward fulfilled in the person of Solomon, and in the splendid and unexampled career of his prosperity. After David had been gathered to the land of his fathers, and the last honors paid to his memory, Solomon wielded the sceptre of Israel, peace reigned within her borders, and the children of Israel looked forward with peculiar satisfaction for the display of that wisdom which was destined to astonish and amaze the world. In the second month of the fourth year of his reign, Solomon commenced the erection of this

edifice, which, agreeably to divine command, was to be erected to God and dedicated to His Holy Name, the curious workmanship of which was calculated to excite the wonder and admiration of all succeeding ages. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel, which was visible over the threshing-floor of Ornan, the Jebusite. About this period King Solomon received a congratulatory letter from H. K. of T., in which he offered him every assistance in his power, and manifested a strong desire to participate in the high honors then clustering around the Throne of Israel. Thus was the building progressing, with the assistance of H. K. of T., and under the immediate direction of our G. M. H. A., and was well-nigh completed, when several of the Craft in an attempt to extort from our G. M. H. A. * * * thus for a short period was the building impeded in its progress. There were two remarkable events attending the erection of this edifice. From sacred history we learn that there was not heard the sound of ax, hammer, or other metal tools in the building. And Josephus informs us, that, although a little more than seven years were employed in its erection, it did not rain

except in the night-season, while the Craft were from labor to refreshment. This we regard as a striking manifestation of the superintending care of Divine Providence. There were employed in its erection, besides our three Grand Masters, three thousand and three hundred Masters or overseers of the work; eighty thousand Fellow-Crafts, or hewers in the mountains and quarries; and seventy thousand Entered Apprentices, or bearers of burdens. All were so classed and arranged by the wisdom of Solomon and Masonic art, that discord and envy were unknown among the workmen. It is said to have been supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble.





CONSECRATION, DEDICATION, AND CONSTITUTION

of New Lodges, Installation of Officers, Form of
Petition, and Manner of Organizing Lodges,
Laying Corner-Stones.—Grand Visitations.

Master Masons, not less than seven in number, who are desirous of forming a new Lodge, must apply, by petition, to the Grand Master, Deputy Grand Master, or Grand Lodge of the State in which they reside, as follows :

Form of Petition for a New Lodge.

*To the M. W. Grand Master of Masons of
the State of.....:*

The undersigned petitioners, being Ancient Free and Accepted Master Masons, having the prosperity of the Fraternity at heart, and willing to exert their best endeavors to promote and diffuse the genuine principles of Masonry, respectfully represent—That they are desirous of forming a new Lodge in the.... of....., to be named, No. They therefore pray for Letters of Dispensation, to empower them to assemble as a regular Lodge, to discharge the duties of Masonry, in a regular

and constitutional manner, according to the original forms of the Order and the regulations of the Grand Lodge. They have nominated and do recommend Brother A. B. to be the first Master ; Brother C. D. to be the first Senior Warden ; and Brother E. F. to be the first Junior Warden of said Lodge. If the prayer of this petition shall be granted, they promise a strict conformity to the edicts of the Grand Master, and the Constitution, laws, and regulations of the Grand Lodge.

This petition must be signed by at least seven regular Masons, and recommended by a Lodge or Lodges nearest to the place where the new Lodge is to be holden, and then delivered to the Grand Secretary, who will lay it before the Grand Lodge.

In some jurisdictions, the Grand and Deputy Grand Masters, respectively, are invested with authority to grant dispensations at pleasure during the recess of the Grand Lodge ; in others, they are never issued without the special direction of the Grand Lodge.

Consecration.

At the time appointed, the Grand Master and his officers, or their representatives, meet in a convenient room, near to that in which the Lodge is to be consecrated, and open the Grand Lodge.

After the officers of the new Lodge are examined, they send a messenger to the Grand Master with the following message :

MOST WORSHIPFUL : The Officers and Brethren of Lodge, who are now assembled at, have instructed me to inform you that the Most Worshipful Grand Lodge (or Grand Master) was pleased to grant them a Letter of Dispensation, bearing date the day of, in the year, authorizing them to form and open a Lodge of Free and Accepted Masons, in the of; that since that period they have regularly assembled, and conducted the business of MASONRY according to the best of their abilities; that, their proceedings having received the approbation of the Most Worshipful Grand Lodge, they have obtained a Charter of Constitution, and are desirous that their Lodge should be consecrated, and their Officers installed, agreeably to the ancient usages and customs of the Craft; for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master.

The Grand Lodge then walk in procession to the room of the new Lodge. When the Grand Master enters, the grand honors are given, under direction of the Master of the new Lodge. The officers of the new Lodge resign their seats to the Grand Officers, and take their stations on their left.

If the Ceremonies are performed in public, the procession is formed as follows :

Tiler, with drawn sword ;
 Two Stewards, with white rods ;
 Master Masons, two and two ;
 Junior Deacons ;
 Senior Deacons ;
 Secretaries ;
 Treasurers ;
 Past Wardens ;
 Junior Wardens ;
 Senior Wardens ;
 Past Masters ;
 Members of the higher degrees.

THE NEW LODGE.

Tiler, with drawn sword ;
 Stewards, with white rods ;
 Master Masons ;
 Junior and Senior Deacons ;
 Secretary and Treasurer ;
 Two brethren, carrying the Lodge ;
 Junior and Senior Wardens ;
 The Holy Writings, carried by the oldest member, not
 in office ;
 Worshipful Master.

Music.

THE GRAND LODGE.

Grand Tiler, with drawn sword ;
 Grand Stewards, with white rods ;
 Grand Pursuivant, with sword ;
 Grand Secretary and Grand Treasurer ;
 A Past Master, bearing the Holy Writings,
 Square, and Compasses, supported by two Stewards,
 with rods ;

Two Burning Tapers, borne by two Past Masters ;
 Grand Chaplain and Orator ;
 The Tuscan and Composite Orders ;
 The Doric, Ionic, and Corinthian Orders ;
 Past Grand Wardens ;
 Past Deputy Grand Masters ;
 Past Grand Masters ;
 The Celestial and Terrestrial Globes, borne by two
 brethren ;
 Junior Grand Warden, carrying a silver vessel with
 oil ;
 Senior Grand Warden, carrying a silver vessel with
 wine ;
 Deputy Grand Master, carrying a golden vessel with
 corn ;
 Master of the oldest Lodge, carrying the Book of
 Constitutions ;
 GRAND MASTER,
 Supported by the Grand Deacons, with white rods ;
 Grand Standard-Bearer ;
 Grand Sword-Bearer, with drawn sword.

The procession moves on to the church or house where the services are to be performed. When the front of the procession arrives at the door, they halt, open to the right and left, and face inward, while the Grand Master and others, in succession, pass through, and enter the house.

A platform is erected in front of the pulpit, and provided with seats for the accommodation of the Grand Officers.

The Bible, Square, and Compasses, and Book of Constitutions, are placed upon a table in front of the Grand Master, the *Lodge* is placed in the centre, upon a plat-

form covered with white linen, and encompassed by the three tapers and the vessels of corn, wine, and oil.*

The following services then take place :

Ode.

AIR—*Shirland*. S. M.

Great Source of Light and Love,
To thee our songs we raise !
Oh ! in thy temple, Lord, above,
Hear and accept our praise !

Shine on this festive day,
Succeed its hoped design,
And may our Charity display
A love resembling thine !

May this fraternal band,
Now *Consecrated*—blest—
In union all distinguished stand,
In purity be drest !

Prayer.

Great, Adorable, and Supreme Being ! We praise thee for all thy mercies, and especially for giving us desires to enjoy, and powers of enjoying the delights of society. The affections which thou hast implanted in us, and which we cannot destroy without violence to our nature, are among the chief blessings which thy benign wisdom hath bestowed upon us.

*The *Lodge*, used on occasions of Constituting, Consecrating, and Dedicating Lodges, is a box, of an oblong-square shape, in imitation of the Ark of the Covenant, covered with white linen.

Extend thy favor to us who are now entering into a Fraternal compact under peculiar obligations. Enable us to be faithful to thee, faithful in our callings in life, faithful Masons in all the duties of the Craft, and faithful to each other as members of this society. May we always put *faith* in thee, have *hope* in salvation, and be in *charity* with all mankind! —AMEN.

THE BRETHREN.—So mote it be.

ORATION, by some competent brother, when practicable.

Ode.

AIR—*Duke Street.* L. M.

How blest the sacred tie, that binds,
In sweet communion kindred minds!
How swift the heavenly course they run,
Whose hearts, whose faith, whose hopes are one.

Together oft they seek the place
Where Masons meet with smiling face;
How high, how strong their raptures swell,
There's none but kindred souls can tell.

Nor shall the glowing flame expire,
When dimly burns frail Nature's fire;
Then shall they meet in realms above,
A heaven of joy, a heaven of love.

The Grand Marshal then forms the officers and members of the new Lodge in front of the Grand Master. The Deputy Grand Master addresses the Grand Master as follows:

MOST WORSHIPFUL : A number of brethren duly instructed in the mysteries of Masonry, having assembled together at stated periods, for some time past, by virtue of a Dispensation granted them for that purpose, do now desire to be *constituted* into a *regular Lodge*, agreeably to the ancient usages and customs of the Fraternity.

The records are then presented to the Grand Master, who examines them, and, if found correct, proclaims—

The records appear to be correct, and are approved. Upon due deliberation, the Grand Lodge have granted the brethren of this new Lodge a Warrant, establishing and confirming them in the rights and privileges of a *regularly constituted Lodge*; which the Grand Secretary will now read.

After the reading of the Warrant, the Grand Master says :

We will now proceed, according to ancient usage, to constitute these brethren into a regular Lodge.

The officers of the new Lodge now deliver their jewels and badges to their Master, who presents them, with his own, to the Deputy Grand Master, and he to the Grand Master.

The Deputy Grand Master presents the Master elect to the Grand Master ; saying,

MOST WORSHIPFUL: I present you Brother, whom the members of the Lodge now to be constituted have chosen for their Master.

The Grand Master asks the brethren if they remain satisfied with their choice. (*They bow in token of assent.*)

The Master elect then presents, severally, his Wardens and other officers, naming them and their respective offices. The Grand Master asks the brethren if they remain satisfied with each and all of them. (*They bow, as before.*)

The officers and members of the new Lodge form in front of the Grand Master ; and the ceremonies of *Consecration* commence.

The Grand Master and Grand Officers now form in order around the Lodge—all kneeling.

A piece of solemn music is performed while the Lodge is being uncovered.

After which, the first clause of the *Consecration Prayer* is rehearsed by the Grand Chaplain, as follows :

Great Architect of the Universe ! Deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly ! We humbly invoke thee to give us at this, and at all times, *wisdom* in all our doings, and *strength* of mind in all our difficulties ! Permit us, O thou Author of Light and Life, to solemnly *consecrate* this Lodge to the honor of thy glory !

Response.—As it was in the beginning, is

now, and ever shall be ; world without end.—
AMEN.

The Deputy G. M. presents the golden vessel of corn, and the S. and J. G. Wardens the silver vessels of wine and oil, to the G. Master, who sprinkles the elements of Consecration upon the Lodge.

The Grand Chaplain then continues :

Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge may be endowed with wisdom to instruct their brethren in all their duties. May *brotherly love, relief, and truth* always prevail among the members of this Lodge! May this bond of union continue to strengthen the Lodges throughout the world !

Bless all our brethren, wherever dispersed ; and grant speedy relief to all who are either oppressed or distressed.

Finally : May we finish all our work here below with thy approbation ; and then have our transition from this earthly abode to thy heavenly temple above, there to enjoy light, glory, and bliss, ineffable and eternal !

Response.—As it was in the beginning, is now, and ever shall be. So mote it be.—**AMEN.**

Dedication.

SOLEMN MUSIC.

The Grand Master, then standing with his hands stretched forth over the Lodge, exclaims,

To the memory of the HOLY SAINTS JOHN, we dedicate this Lodge. May every brother revere their character and imitate their virtues !

Response.—As it was in the beginning, is now, and ever shall be ; world without end.—
AMEN.

Music performed—brethren of the new Lodge advance in procession to salute the Grand Lodge, with their hands crossed upon their breasts, and bowing as they pass. They then take their places as they were.

Constitution.

The Grand Master then rises, and Constitutes the new Lodge in the following form, all the brethren standing at the same time :

In the name of the Most Worshipful Grand Lodge, I now constitute and form you, my beloved brethren, into a regular Lodge of Free and Accepted Masons. From henceforth I empower you to meet as a regular Lodge, constituted in conformity to the rites of our Order, and the charges of our Ancient and Honorable Fraternity ; and may the Supreme Architect of the Universe prosper, direct, and counsel you in all your doings !

Response.—So mote it be.—*Amen.*

The public grand honors are here given.

INSTALLATION OF OFFICERS.

A new Lodge having been Consecrated, Dedicated, and Constituted, the officers are then to be installed ;

Also, at every annual election in a warranted Lodge, it is necessary that the officers should be installed.

This ceremony may be performed by any Past Master. At the **Annual** Installation, the Installing Officer appoints some Present or Past Master, or, if none be present, an old well-informed Master Mason, to act as Marshal, whose duties will be to present the officers elect severally in front of the altar for installation.

The jewels of the several officers are collected, and laid in an orderly manner upon the altar, for convenient use.

The Grand Master or Installing Officer then says : -

RIGHT WORSHIPFUL DEPUTY: Have you carefully examined the Master nominated in the warrant (or elect), and do you find him well-skilled in the noble science and the royal art?

DEPUTY MOST WORSHIPFUL GRAND MASTER: I have carefully examined, and so find him.*

G. M.: You will then present him at the altar for installation.

Deputy, taking Master elect, presents him at the altar, saying :

MOST WORSHIPFUL GRAND MASTER: I pre-

* A private examination should precede the installation of the Master.

sent my worthy brother, J. H., to be installed Master of this (new) Lodge. I find him to be of good morals and of great skill, true and trusty ; and as he is a lover of the Fraternity, I doubt not he will discharge his duties with fidelity and with honor.

GRAND MASTER: Brother, Previous to your investiture, it is necessary that you should signify your assent to those ancient Charges and Regulations which point out the duty of a Master of a Lodge.

Grand Master then reads a summary of the Ancient Charges to Master elect, as follows :

1. You agree to be a good man and true, and strictly to obey the moral law ?

Ans. I do.

2. You agree to be a peaceful citizen, and cheerfully to conform to the laws of the country in which you reside ?

Ans. I do.

3. You promise not to be concerned in plots and conspiracies against the government, but patiently to submit to the law and the constituted authorities ?

Ans. I do.

4. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men ?

Ans. I do.

5. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren, in Lodge convened, in every case consistent with the Constitutions of the Order?

Ans. I do.

6. You agree to avoid private piques and quarrels, and to guard against intemperance and excess?

Ans. I do.

7. You agree to be cautious in your behavior, courteous to your brethren, and faithful to your Lodge?

Ans. I do.

8. You promise to respect genuine brethren, and to discountenance impostors, and all dissenters from the original plan of Masonry?

Ans. I do.

9. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art?

Ans. I do.

10. You promise to pay homage to the Grand Master for the time being, and to his

officers when duly installed; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry?

Ans. I do.

11. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry?

Ans. I do.

12. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice; and to pay attention to all the duties of Masonry, on convenient occasions.

Ans. I do.

13. You admit that no new Lodge shall be formed without permission of the Grand Lodge; and that no countenance be given to any irregular Lodge, or to any person clandestinely initiated therein, being contrary to the Ancient Charges of the Order?

Ans. I do.

14. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character?

Ans. I do.

15. You agree that no visitors shall be

received into your Lodge without due examination, and producing proper vouchers of their having been initiated into a regular Lodge ?

Ans. I do.

These are the Regulations of Free and Accepted Masons.

The Grand Master then addresses the Master elect as follows :

Do you submit to these Charges, and promise to support these Regulations, as Masters have done in all ages before you ?

The Master.—I do.

BROTHER J. H. : In consequence of your conformity to the Charges and Regulations of the Order, you are now to be installed Master of this Lodge, in full confidence of your care, skill, and capacity to govern the same.

The Master is then invested with the insignia of his office, and the furniture and implements of his Lodge, and the various implements of his profession are carefully enumerated.

The *Holy Writings*, that great light in Masonry, will guide you to all truth ; it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

The *Square* teaches us to regulate our actions by rule and line, and to harmonize our

conduct by the principles of morality and virtue.

The *Compasses* teach us to limit our desires in every station, that, rising to eminence by merit, we may live respected and die regretted.

The *Rule* directs that we should punctually observe our duty ; press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have eternity in view.

The *Line* teaches us the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to immortality.

The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You now receive in charge the *Charter*, by the authority of which this Lodge is held. You are carefully to preserve, and in no case should it ever be out of your immediate control, and duly transmit it to your successor in office.

You will also receive in charge the *By-Laws* of your Lodge, which you are to see carefully and punctually executed.

You will now be solemnly inducted into the oriental chair of King SOLOMON.

During the performance of this ceremony it is requested that all but regularly installed Masters of Lodges and Past Masters of Lodges will retire * (or, if more convenient, are requested to face to the West); the new Master is then invested with the mysteries of the Past Master's degree, and solemnly inducted into the oriental chair of SOLOMON. When the doors are opened, the brethren return (or are requested to face the East); and, forming an avenue on each side, from the West to the East, the new Master being in the chair, the Grand Master says :

Master, behold your brethren !

Brethren, behold your Master !

The grand honors are then given.

When the grand honors are given, a procession is formed, and the brethren pass around the Lodge, signifying their respect and obedience by the usual *distinctive marks* in the different degrees ; during which time the following Installation Ode may be sung :

MUSIC.

Hail, Masonry divine,
 Glory of ages, shine ;
 Long mayst thou reign !
 Where'er thy Lodges stand,
 May they have great command,
 And always grace the land ;
 Thou art divine.

* If the installation is performed in a public place, this as well as other private ceremonies are omitted.

Great fabrics still arise,
 And grace the azure skies—
 Great are thy schemes;
 Thy noble orders are
 Matchless beyond compare;
 No art with thee can share;
 Thou art divine.

HIRAM, the architect,
 Did all the Craft direct
 How they should build;
 SOL'MON, great Israel's king,
 Did mighty blessings bring,
 And left us room to sing,
 Hail, Royal Art!

After the singing of the ode, the Master calls the Lodge to order, and the other officers are respectively presented in the same manner as the Master, when the installing officer delivers to each a short Charge, as follows:

The Senior Warden.

Brother H. D.: You are appointed* Senior Warden of this Lodge, and are now invested with the insignia of your office.

The *Level* demonstrates that we are descended from the same stock, partake of the

* When the Installation is not of the officers of a new Lodge, the words "have been elected" should be substituted for the words "are appointed," in all cases where the officer is chosen by ballot.

same nature, and share the same hope ; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren ; for he who is placed on the lowest spoke of Fortune's wheel may be entitled to our regard ; because a time will come, and the wisest knows not how soon, when all distinctions, but that of goodness, shall cease, and Death, the grand leveller of human greatness, reduce us to the same state.

Your regular attendance on our stated meetings is essentially necessary. In the absence of the Master, you are to govern this Lodge ; in his presence you are to assist him in the government of it. I firmly rely on your knowledge of Masonry and attachment to the Lodge for the faithful discharge of the duties of this important trust. *Look well to the West.*

He is conducted to his station.

The Junior Warden.

Brother W. F. : You are appointed Junior Warden of this Lodge, and are now invested with the badge of your office.

The *Plumb* admonishes us to walk uprightly in our several stations ; to hold the scales of Justice in equal poise ; to observe the just me-

dium between intemperance and pleasure ; and to make our passions and prejudices coincide with the line of our duty. To you is committed the superintendence of the Craft during the hours of refreshment : it is, therefore, indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the Craft be suffered to convert the purposes of refreshment into intemperance and excess.—Your regular and punctual attendance is particularly requested, and I have no doubt that you will faithfully execute the duty which you owe to your present appointment. *Look well to the South.*

He is conducted to his station.

The Treasurer.

BROTHER L. H. : You are appointed Treasurer of this Lodge, and are now invested with the badge of your office. It is your duty to receive all moneys from the hands of the Secretary ; keep just and regular accounts of the same, and pay them out by order of the Worshipful Master and the consent of the Lodge. I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office.

He is conducted to his station.

The Secretary.

BROTHER R. K. : You are appointed Secretary of this Lodge, and are now invested with the badge of your office. It is your duty to observe all the proceedings of the Lodge; make a fair record of all things proper to be written; receive all moneys due the Lodge, and pay them over to the Treasurer. Your good inclination to Masonry and this Lodge, I hope, will induce you to discharge the duties of your office with fidelity, and by so doing you will merit the esteem and applause of your brethren.

Conducted to his station.

The Chaplain.

REV. BROTHER D. M. : You are appointed Chaplain of this Lodge, and are now invested with the badge of your office. It is your duty to perform those solemn services which we should constantly render to our infinite Creator; and which, when offered by one whose holy profession is "to point to heaven, and lead the way," may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

The Senior and Junior Deacons.

BROTHERS P. M. AND R. O. : You are appointed Deacons of this Lodge, and are now invested with the badge of your office. It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge ; such as in the reception of candidates into the different degrees of Masonry ; the introduction and accommodation of visitors, and in the immediate practice of our rites. The Square and Compasses, as badges of your office, I intrust to your care, not doubting your vigilance and attention.

Conducted to their stations.

The Stewards, or Masters of Ceremonies. *

BROTHERS R. V. AND B. M. : You are appointed Stewards (Masters of Ceremonies) of this Lodge, and are now invested with the badge of your office. You are to assist the Deacons and other officers in performing their respective duties. Your regular and early attendance at our meetings will afford the best proof of your zeal and attachment to the Lodge.

* Many Lodges have abolished the title of Stewards, and substituted that of Masters of Ceremonies, who perform the duties appertaining to the former.

The Tiler.

BROTHER W. V. : You are appointed Tiler of this Lodge, and I invest you with the implement of your office. As the sword is placed in the hands of the Tiler, to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions ; thereby preventing the approach of every unworthy thought or deed, and preserving consciences void of offence toward God and toward man. Your early and punctual attendance will afford the best proof of your zeal for the institution.

Conducted to his station.

Charges to the Officers.

WORSHIPFUL MASTER : The Grand Lodge having committed to your care the superintendence and government of the brethren who are to compose this Lodge, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties annexed to your appointment. The

honor, reputation, and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

For a pattern of imitation, consider the great luminary of Nature, which, rising in the *East*, regularly diffuses light and luster to all within the circle. In like manner, it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practise *out* of the Lodge those duties which they have been taught in it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the By-laws of your Lodge, the Constitutions of Masonry, and, above all, the Holy Scriptures, which are

given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a *crown of rejoicing*, which shall continue when time shall be no more.

The members of the Lodge standing, the Grand Master delivers the following

Charge to the Brethren of the Lodge.

Such is the nature of our constitution, that as some must of necessity rule and teach, so others must, of course, learn to submit and obey. Humility, in both, is an essential duty. The officers who are appointed to govern your Lodge are sufficiently conversant with the rules of propriety, and the laws of the institution, to avoid exceeding the powers with which they are intrusted; and you are of too generous dispositions to envy their preferment. I, therefore, trust that you will have but one aim, to please each other, and unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight, which disinterested friendship can afford. May kind-

ness and brotherly affection distinguish your conduct, as men and as Masons. Within your peaceful walls, may your children's children celebrate with joy and gratitude the annual recurrence of this auspicious solemnity. And may the *tenets of our profession* be transmitted through your Lodge, pure and unimpaired, from generation to generation.

The Grand Marshal then proclaims the new Lodge, as follows :

In the name of the Most Worshipful Grand Lodge of the State of....., I proclaim this new Lodge, by the name of.....Lodge, No., legally consecrated, dedicated, constituted, and the officers duly installed.

The grand honors are here given.

The following, or some other appropriate One may be sung :

Music—Italian Hymn.

Hail ! Brother Masons ! hail !
 Let friendship long prevail,
 And bind us fast ;
 May harmony and peace
 Our happiness increase,
 And friendship never cease,
 While life doth last.

We on the level meet,
 And every brother greet,
 Skilled in our art ;
 And when our labor's past,
 Each brother's hand we'll grasp,
 Then on the square, at last,
 Friendly we'll part.

May Wisdom be our care,
 And Virtue form the square
 By which we live ;
 That we at last may join
 The Heavenly Lodge sublime,
 Where we shall perfect shine
 With God above.

The new Master may return thanks.

Benediction by Grand Chaplain.

Almighty and everlasting God, from whom
 cometh every good and perfect gift, send down
 upon thy servants here assembled the health-
 ful spirit of thy grace, that they may truly
 please thee in all their doings. Grant, O
 LORD, power of mind and great understand-
 ing unto those whom we have this day clothed
 with authority to preside over and direct the
 affairs of this Lodge ; and so replenish them
 with the truth of Thy doctrine, and adorn them

with humility of life, that, both by word and good example, they may faithfully serve Thee, to the glory of Thy Holy name, and to the advancement, for all good purposes, of our beloved institution.—**AMEN.**

Response —So mote it be.

The grand Lodge returns to its own hall, and closes.

LAYING CORNER-STONES.

This ceremony is conducted by the Grand Master and his officers, assisted by the members of the Grand Lodge, and such officers and members of private Lodges as can conveniently attend.

The Chief Magistrate and other civil officers of the place where the building is to be erected, also generally attend on the occasion.

At the time appointed, the Grand Lodge is convened in some suitable place.

A band of music is provided, and the brethren appear, dressed in dark clothes, and white gloves and aprons.

The Lodge is opened by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed, are read by the Grand Secretary.

The necessary cautions are then given from the Chair, and the Grand Lodge is called from labor ; after which, the procession sets out in the following order :

Tiler, with drawn sword ;
Stewards, with rods ;
Master Masons ;
Two Deacons, with rods ;

Secretary and Treasurer ;
 Past Wardens ;
 Two Wardens ;
 Past Masters ;
 Mark Masters ;
 Royal Arch Masons ;
 Knights Templar ;*
 Music ;
 Grand Tiler, with drawn sword ;
 Grand Stewards, with white rods ;
 Principal Architect, with Square, Level, and
 Plumb ;
 Grand Secretary and Grand Treasurer ;
 Bible, Square, and Compasses, carried by a
 Master of a Lodge, supported by two
 Stewards ;
 Grand Chaplains ;
 The Five Orders of Architecture ;
 Past Grand Wardens ;
 Past Deputy Grand Masters ;
 Past Grand Masters ;
 Chief Magistrate and Civil Officers of the
 place ;
 Junior Grand Warden, carrying the silver
 vessel with oil ;
 Senior Grand Warden, carrying the silver
 vessel with wine ;

* Whenever Knights Templar appear in a procession, they should act as an escort or guard of honor to the Grand Lodge.

Deputy Grand Master, carrying the golden
vessel with corn ;
Master of the oldest Lodge, carrying the Book
of Constitutions ;
GRAND MASTER,
Supported by two Deacons, with rods ;
Grand Standard-Bearer ;
Grand Sword-Bearer, with drawn sword.

A triumphal arch is usually erected at the place where the ceremony is to be performed.

The procession, arriving at the arch, opens to the right and left, and, uncovering, the Grand Master and his officers pass through the lines to the platform, while the rest of the brethren surround the platform, forming a hollow square.

The Grand Master commands silence, and announces the purposes of the occasion, when the following or some other appropriate ODE is sung :

MUSIC—*Rule Britannia.*

When earth's foundation first was laid,
By the Almighty Artist's hand,
'Twas then our perfect, our perfect laws
were made,
Established by his strict command.
Hail ! mysterious, hail, glorious Masonry !
That makes us ever great and free.

In vain mankind for shelter sought,
 In vain from place to place did roam,
 Until from heaven, from heaven he was
 taught
 To plan, to build, to fix his home.
 Hail ! mysterious, etc.

Illustrious hence we date our Art,
 Which now in beauteous piles appear,
 And shall to endless, to endless time impart,
 How worthy and how great we are.
 Hail ! mysterious, etc.

Nor we less famed for every tie,
 By which the human thought is bound ;
 Love truth and friendship, and friendship
 socially,
 Unite our hearts and hands around.
 Hail ! mysterious, etc.

Our actions still by Virtue blest,
 And to our precepts ever true,
 The world, admiring, admiring, shall request
 To learn, and our bright paths pursue.
 Hail ! mysterious, etc.

Preparations are now made for laying the corner-stone
 —on which is engraved the year of Masonry, the name
 of the Grand Master, and such other particulars as may
 be deemed necessary.

The stone being raised, the Grand Chaplain delivers the following or some other appropriate

Prayer.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that, where two or three are gathered together in thy name, thou wilt grant their requests; fulfil now, O LORD, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting.—AMEN.

Response.—So mote it be.

The Grand Treasurer, by the Grand Master's command, places under the stone various sorts of coin and medals, Masonic documents, and such other matters as may be of interest.

Solemn music is introduced, and the stone let down into its place.

The principal Architect then presents the working tools to the Grand Master, who hands the Square to the Deputy Grand Master, the Level to the Senior Grand Warden, and the Plumb to the Junior Grand Warden; when the Grand Master addresses the Grand Officers as follows:

Grand Master. R. W. DEPUTY GRAND MASTER: What is the proper jewel of your office?

Deputy Grand Master. The Square.

G. M. What are its moral and Masonic uses ?

D. G. M. To square our actions by the Square of Virtue, and prove our work.

G. M. Apply the implement of your office to that portion of the foundation-stone that needs to be proved, and make report.

The Deputy applies the Square to the stone, and says :

D. G. M. MOST WORSHIPFUL : I find the stone to be Square. The Craftsmen have performed their duty.

G. M. R. W. SENIOR GRAND WARDEN : What is the jewel of your office ?

Senior Grand Warden. The Level.

G. M. What is its Masonic use ?

S. G. W. Morally, it reminds us of equality, and its use is to lay horizontals.

G. M. Apply the implement of your office to the foundation-stone, and make report.

This is done.

S. G. W. MOST WORSHIPFUL : I find the stone to be level. The Craftsmen have performed their duty.

G. M. R. W. JUNIOR GRAND WARDEN : What is the proper jewel of your office ?

Junior Grand Warden. The Plumb.

G. M. What is its Masonic use ?

J. G. W. Morally, it teaches rectitude of conduct, and we use it to try perpendiculars.

G. M. Apply the implement of your office to the several edges of the foundation-stone, and make report.

This is complied with.

J. G. W. MOST WORSHIPFUL: I find the stone is plumb. The Craftsmen have performed their duty.

G. M. This corner-stone has been tested by the proper implements of Masonry. I find that the Craftsmen have skilfully and faithfully performed their duty, and I do declare the stone to be well formed, true, and trusty, and correctly laid, according to the rules of our ancient Craft.

Let the elements of consecration now be presented.

The Deputy Grand Master comes forward with the vessel of corn, and scattering it on the stone, says :

I scatter this corn as an emblem of plenty. May the blessings of bounteous Heaven be showered upon us and upon all like patriotic and benevolent undertakings, and inspire the hearts of the people with virtue, wisdom, and gratitude.

Response.—So mote it be.

The Senior Grand Warden then comes forward with the vessel of wine, and pours it upon the stone, saying :

I pour this wine as an emblem of joy and gladness. May the Great Ruler of the Universe bless and prosper our national, state, and city governments, preserve the union of the States, and may it be a bond of Friendship and Brotherly Love that shall endure through all time.

Response.—So mote it be.

The Junior Grand Warden then comes forward with a vessel of oil, which he pours upon the stone, saying :

I pour this oil as an emblem of peace. May its blessings abide with us continually, and may the Grand Master of heaven and earth shelter and protect the widow and orphan, shield and defend them from trials and vicissitudes of the world, and so bestow his mercy upon the bereaved, the afflicted, and the sorrowing, that they may know sorrowing and trouble no more.

Response.—So mote it be.

The Grand Master, standing in front of all, and extending his hands, makes the following

Invocation.

May the all-bounteous Author of Nature bless the inhabitants of this place with an

abundance of the necessities, conveniences, and comforts of life ; assist in the erection and completion of this building ; protect the workmen against every accident ; long preserve the structure from decay ; and grant to us all a supply of the CORN of *nourishment*, the WINE of *refreshment*, and the OIL of *joy*.—AMEN.

Response.—So mote it be.

The Grand Master strikes the stone three times with the gavel, and the public grand honors are given.

The Grand Master then delivers over to the Architect the implements of architecture ; saying,

WORTHY SIR (OR BROTHER) : Having thus, as Grand Master of Masons, laid the foundation-stone of this structure, I now deliver these implements of your profession into your hands, intrusting you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct the same.

The Grand Master ascends the platform, when an appropriate ANTHEM may be sung.

The Grand Master then addresses the assembly as follows :

MEN AND BRETHREN HERE ASSEMBLED : Be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and engaged, by solemn obligations, to erect magnificent buildings, to be serviceable to the

brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out; but these secrets are lawful and honorable, and in no way conflict with the laws of God or man. They were intrusted to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good, and our calling honorable, we should not have lasted so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests. We are assembled here to-day in the face of you all, to build a house, which we pray God may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more.—
AMEN.

Response.—So mote it be.

A voluntary collection is then made by the Grand Stewards among the Brethren for the needy workmen, and the sum collected is placed upon the stone by the Grand Treasurer.

The Grand Chaplain then pronounces the

Benediction.

Glory be to God on high, and on earth peace, and good-will toward men! O LORD, we most heartily beseech thee with thy favor to behold and bless this assemblage; pour down thy mercy, like the dew that falls upon the mountains, upon thy servants engaged in the solemn ceremonies of this day. Bless, we pray thee, all the workmen who shall be engaged in the erection of this edifice; keep them from all forms of accidents and harm; grant them in health and prosperity to live; and finally, we hope, after this life, through thy mercy, wisdom, and forgiveness, to attain everlasting joy and felicity, in thy bright mansion—in thy holy temple—not made with hands, eternal in the heavens.—AMEN.

So mote it be.

After which, the procession returns in the same order to the place whence it set out, and the Grand Lodge is closed with the usual formalities.

DEDICATION OF MASONIC HALLS.

At the time appointed, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room, near to the place where the ceremony is to be performed, and the Grand Lodge is opened in ample form.

The procession is then formed, under direction of the Grand Marshal, when the Grand Lodge moves to the hall to be dedicated, in the following order :

Music ;

Tiler, with drawn sword ;

Stewards, with white rods ;

Grand Secretaries ;

Grand Treasurers ;

A Past Master, bearing the Holy Writings, Square and Compasses, supported by two Stewards, with rods ;

Two Burning Tapers, borne by two Past Masters ;

Chaplain and Orator ;

Past Grand Wardens ;

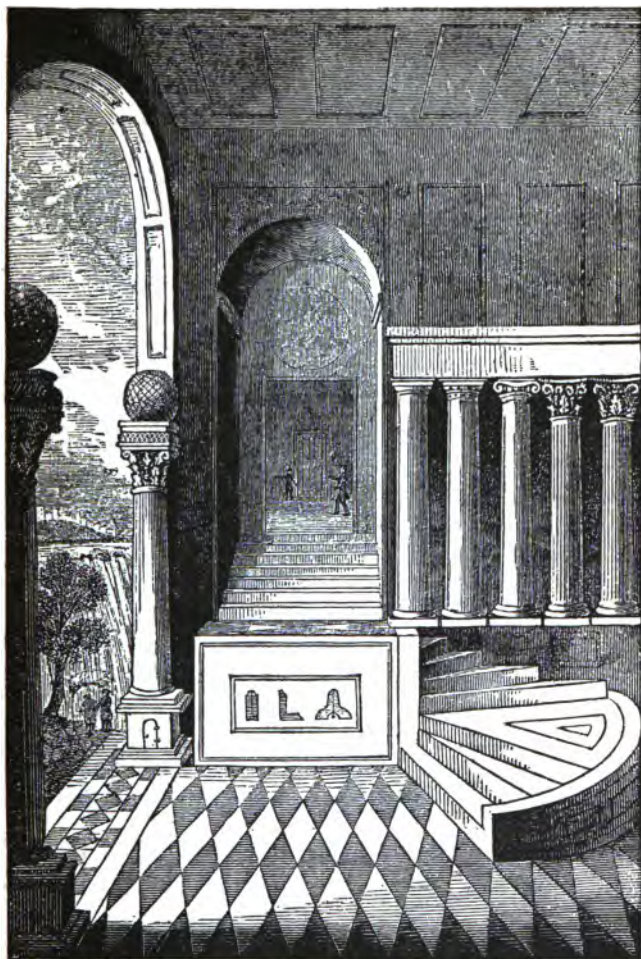
Past Deputy Grand Masters ;

Past Grand Masters ;

The Globes ;

Junior Grand Warden, carrying a silver vessel with corn ;

Senior Grand Warden, carrying a silver vessel with wine ;



Deputy Grand Master, carrying a golden vessel with
oil ;

THE LODGE,

Covered with white linen, carried by four brethren ;
Master of the oldest Lodge, carrying book of Con-
stitutions ;

GRAND MASTER,

Supported by two Deacons, with rods ;
Grand Standard-Bearer ;
Grand Sword-Bearer, with drawn sword ;
Two Stewards, with white rods.

When the Grand Officers arrive at the centre of the
Lodge-room, the Grand honors are given.

The Grand Officers then repair to their respective
stations.

The Lodge is placed in front of the altar, toward the
East, and the gold and silver vessels and lights are
placed around it.

These arrangements being completed, an Ode is sung :

Master Supreme ! accept our praise ;
Still bless this consecrated band ;
Parent of light ! illumine our ways,
And guide us by thy sovereign hand.

May Faith, Hope, Charity, divine,
Here hold their undivided reign ;
Friendship and Harmony combine
To soothe our cares—to banish pain.

May pity dwell within each breast,
Relief attend the suffering poor ;
Thousands by this, our Lodge, be blest,
Till worth, distress'd, shall want no more.

The Master of the Lodge to which the hall to be dedicated belongs, then rises, and addresses the Grand Master as follows :

MOST WORSHIPFUL : The Brethren of.
Lodge, being animated with a desire to promote the honor and interest of the Craft, have erected a Masonic Hall, for their convenience and accommodation. They are desirous that the same should be examined by the Most Worshipful Grand Lodge; and if it should meet their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form and usage.

The Architect or Brother who has had the management of the structure then addresses the Grand Master as follows :

MOST WORSHIPFUL : Having been intrusted with the superintendence and management of the workmen employed in the construction of this edifice ; and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender the implements which were committed to my care, when the foundation of this fabric was laid (*presenting to the Grand Master the Square, Level, and Plumb*), humbly hoping that the exertions which have been made on

this occasion will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the Grand Master replies :

BROTHER ARCHITECT : The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge ; and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit, and liberality of its founders.

The Deputy Grand Master then rises, and says :

MOST WORSHIPFUL : The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should be now dedicated, according to ancient form and usage.

The Lodge is then uncovered, and a procession is formed around it in the following form, during which time solemn music is played.

Grand Tiler, with drawn sword ;
 Grand Sword-Bearer, with drawn sword ;
 Grand Standard-Bearer ;
 A Past Master, with light ;
 A Past Master, with Bible, Square, and Com
 passes, on a velvet cushion ;

Two Past Masters, each with a light ;
 Grand Secretary and Treasurer, with em-
 blems ;
 Grand Junior Warden, with vessel of corn ;
 Grand Senior Warden, with vessel of wine ;
 Deputy Grand Master, with vessel of oil ;
 GRAND MASTER ;
 Two Stewards, with rods.

When the procession arrives at the East, it halts ; the music ceases, and the Grand Chaplain offers the

Consecration Prayer.

Almighty ever-glorious and gracious God, Creator of all things, and Governor of every thing thou hast made, mercifully look upon thy servants, now assembled in thy name and in thy presence, and bless and prosper all our works begun, continued, and ended in thee. Graciously bestow upon us *Wisdom*, in all our doings ; *Strength* of mind in all our difficulties, and the *Beauty* of harmony and holiness in all our communications and work. Let *Faith* be the foundation of our *Hope*, and *Charity* the fruit of our obedience to thy revealed will.

May all the proper work of our institution that may be done in this house be such as thy wisdom may approve and thy goodness prosper. And, finally, graciously be pleased, O

thou Sovereign Architect of the Universe, to bless the Craft, wheresoever dispersed, and make them true and faithful to thee, to their neighbor, and to themselves. And when the time of our labor is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through the "valley of the shadow of death," supported by thy rod and thy staff, to those mansions beyond the skies where love, and peace, and joy forever reign before thy throne.—
AMEN.

Response.—So mote it be.

All the other Brethren keep their places and assist in singing the Ode, which continues during the procession, excepting only at the intervals of dedication.

Ode.

MUSIC—*Old Hundred.*

Genius of Masonry, descend,
 And with thee bring thy spotless train,
 Constant our sacred rites attend,
 While we adore thy peaceful reign.

The first procession being made around the Lodge, the Grand Master having reached the East, the Grand Junior Warden presents the vessel of corn to the G. Master, saying:

MOST WORSHIPFUL: In the dedications of

Masonic Halls, it has been of immemorial custom to pour corn upon the Lodge, as an emblem of nourishment. I, therefore, present you this vessel of corn, to be employed by you according to ancient usage.

The Grand Master then, striking thrice with his mallet pours the corn upon the Lodge, saying :

In the name of the great JEHOVAH, to whom be all honor and glory, I do solemnly dedicate this hall to FREEMASONRY.

The grand honors are given.

Bring with thee VIRTUE, brightest maid !

Bring LOVE, bring TRUTH, bring FRIENDSHIP
here ;

While social MIRTH shall lend her aid

To soothe the wrinkled brow of CARE.

The second procession is then made around the Lodge, and the Grand Senior Warden presents the vessel of wine to the Grand Master, saying :

MOST WORSHIPFUL : Wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I present you this vessel of wine, to be used on the present occasion according to ancient Masonic form.

The Grand Master then sprinkles the wine upon the Lodge ; saying :

In the name of the holy SAINTS JOHN, I do solemnly dedicate this hall to VIRTUE.

The grand honors are twice repeated.

Bring CHARITY ! with goodness crowned,
 Encircled in thy heavenly robe !
 Diffuse thy blessings all around,
 To every corner of the GLOBE !

The third procession is then made round the Lodge, and the Deputy Grand Master presents the vessel of oil to the Grand Master, saying :

MOST WORSHIPFUL: I present you, to be used according to ancient custom, this vessel of oil, an emblem of that joy which should animate every bosom on the completion of every important undertaking.

The Grand Master then sprinkles the oil upon the Lodge, saying :

In the name of the whole FRATERNITY, I do solemnly dedicate this hall to UNIVERSAL BENEVOLENCE.

The grand honors are thrice repeated.

To Heaven's high Architect all praise,
 All praise, all gratitude be given,
 Who deigned the human soul to raise,
 By mystic secrets, sprung from Heaven.

The Grand Chaplain, standing before the Lodge, then makes the following

Invocation.

May the LORD, the giver of every good and perfect gift, bless the Brethren here assembled, in all their lawful undertakings, and grant to each one of them, in needful supply, the corn of nourishment, the wine of refreshment, and the oil of joy.—AMEN.

Response.—So mote it be.

The Lodge is then covered, and the Grand Master retires to his chair.

An oration may then be delivered, and the ceremonies conclude with music.

BRETHREN: The ceremonies we have performed are not unmeaning rites, nor the amusing pageants of an idle hour, but have a solemn and instructive import. Suffer me to point it out to you, and to impress upon your minds the ennobling sentiments they are so well adapted to convey.

This Hall, designed and built by WISDOM, supported by STRENGTH, and adorned by BEAUTY, we are first to consecrate in the name of the great JEHOVAH; which teaches us, in all our works, begun and finished, to acknowledge, adore and magnify him. It reminds us, also,

in his fear to enter the door of the Lodge, to put our trust in him while passing its trials, and to hope in him for the reward of its labors.

Let, then, its altar be devoted to his service, and its lofty arch resound with his praise! May the eye which seeth in secret witness here the sincere and unaffected piety which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march round the Lodge reminds us of the travels of human life, in which Masonry is an enlightened, a safe, and a pleasant path. Its tessellated pavement of Mosaic-work intimates to us the chequered diversity and uncertainty of human affairs. Our step is time; our progression, eternity.

Following our ancient Constitutions, with mystic rites we dedicate this Hall to the honor of FREEMASONRY.

Our best attachments are due to the Craft. In its prosperity, we find our joy; and, in paying it honor, we honor ourselves. But its worth transcends our encomiums, and its glory will outsound our praise.

Brethren: it is our pride that we have our names on the records of Freemasonry. May it be our high ambition that they should shed a lustre on the immortal page!

The Hall is also dedicated to VIRTUE.

This worthy appropriation will always be duly regarded while the moral duties which our sublime lectures inculcate, with affecting and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of Philanthropy, and promote the cause of Charity, so we dedicate this Hall to UNIVERSAL BENEVOLENCE; in the assurance that every brother will dedicate his affections and his abilities to the same generous purpose; that while he displays a warm and cordial affection to those who are of the Fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my brethren, is the significant meaning of the solemn rites we have just performed.

How many pleasing considerations, my brethren, attend the present interview! While in almost every other association of men, political animosities, contentions, and wars interrupt the progress of Humanity and the cause of Benevolence, it is our distinguished privilege to dwell together in peace, and engage in plans to perfect individual and social happiness.

In conclusion, we offer our best congratulations to the Worshipful Master, Wardens,

Officers, and Members of . . . Lodge. We commend their zeal, and hope it will meet with the most ample recompense. May their Hall be the happy resort of Piety, Virtue, and Benevolence! May their Lodge continue to flourish; their union to strengthen; and their happiness to abound!—And when they, and we all, shall be removed from the labors of the earthly Lodge, may we be admitted to the brotherhood of the perfect, in the building of God, the Hall not made with hands, eternal in the heavens!

The Grand Lodge is again formed in procession, as at first, returns to the room where it was opened, and is closed in ample form.

GRAND VISITATIONS.

The Grand Master, accompanied by the Grand Officers, should, once a year, or as often as he may deem expedient, visit the Lodges under his jurisdiction, to make the customary examinations. When this duty becomes impracticable, from the extent of jurisdiction and large number of Lodges, the Grand Master may appoint any one or more of his Grand Officers, who shall visit and inspect such Lodges as the Grand Master shall designate, and make report to him of the result.

The following is the ceremony observed on such occasions :

The Grand Secretary, by command of the Grand Master or Presiding Grand Officer, notifies the Lodge of the intended visit.

The Master opens his Lodge in the third degree, and places his Deacons at the sides of the door, with their staves crossed. The Brethren arrange themselves in a line from the door, on each side, to the Chair. The orders, borne by some of the most respectable private Brethren, wait near the door, to walk before the Grand Master when they enter. This being arranged in this manner, the Master deposes a Past Master to escort the Grand Officers, who enter in the following form :

Grand Marshal ;
Grand Stewards ;
Grand Pursuivant, with sword ;

Two Grand Deacons :
Grand Treasurer and Secretary ;
Grand Chaplain ;
Senior and Junior Grand Wardens ;
Grand and Deputy Grand Masters ;
Two Grand Deacons.

The Grand Tiler remains at the door.

They proceed to the East, when they open to the right and left, and the Grand Master passes through to the Chair ; they then close, and take their seats on the right of the Master, who receives the Grand Master according to ancient usage, with the private grand honors of Freemasonry, and resigns to him the Chair and the Gavel, when the officers of the Lodge resign their seats to the corresponding Grand Officers. The Master then delivers to the Grand Master the Warrant of Constitution, the Treasurer's and Secretary's books, and a statement of the funds of the Lodge, for his inspection. Having examined them, he expresses his approbation, or makes such observations as the circumstances and situation of the Lodge may require. The Grand Master then resigns the Chair to the Worshipful Master, and the Grand Officers leave their seats, and repair to the East.

Should the Grand Officers retire before the Lodge is closed, the same ceremony must be observed as at their entrance.

MASONIC BURIAL SERVICE.

THE Masonic burial service is not only very appropriate, but strikingly impressive. The ceremonies are observed both as an imperative duty, and as a token of respect and fraternal affection for a departed brother.

General Rules.

1. A Freemason cannot be interred with the formalities of the Order, unless it be by special request, communicated to the Master of the Lodge of which he died a member, foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry; and from this restriction there can be no exception. Entered Apprentices or Fellow Crafts are not entitled to funeral obsequies, nor to take part in such ceremonies.

2. No **body** of Masons can unite in the obsequies of a person not a Mason, without permission of the Grand Master, or consent of the Grand Lodge.

3. The Master of the Lodge, having received notice of the death of a brother, and

of his request to be buried with Masonic ceremonies, fixes the day and hour for the funeral (unless previously arranged by the friends or relatives of the deceased), and issues his command to the Secretary to summon the Lodge. He may invite as many Lodges as he thinks proper, and their members may accompany their officers in form; but the whole ceremony must be under the direction of the Master of the Lodge of which deceased was a member.

4. A member of a distant lodge may be buried with the formalities of Masonry, with, or without any formal request. If there be more than one Lodge in the place, the duty will devolve upon the oldest Lodge, unless otherwise arranged.

5. If civic societies, or the military, unite with Masons in the burial of a Mason, the body of deceased must be in charge of the Lodge having jurisdiction. The Masonic services should in all respects be conducted as if *none* but *Masons* were in attendance.

6. If deceased was a Grand or Past Grand officer, the officers of the Grand Lodge should be invited; when the Master of the Lodge having jurisdiction, will invite the Grand officer present who has attained the highest rank to conduct the burial service.

7. The pall-bearers should be Masons,

selected by the Master. If deceased was a member of a Chapter, Commandery, or Consistory, a portion of the pall-bearers should be taken from those bodies severally.

8. Appropriate clothing for a Masonic funeral is black or dark clothes, black hat, black neck-tie, white gloves, and a plain white lambskin apron, a band of black crape around the left arm, above the elbow, and a sprig of evergreen on the left breast. The Master's gavel, the Wardens' columns, the Deacons' and Stewards' rods, the Tiler's sword, the Bible, the Book of Constitutions, and the Marshal's baton, should be trimmed with black crape, neatly tied with white ribbon. The officers of the Lodge and Grand officers should wear their official jewels.

9. After the body has been placed in the coffin, there should be placed upon the latter a plain white lambskin apron.

10. If a Past or Present Grand Master, Deputy Grand Master, or Grand Warden, should join the procession of a private Lodge, proper attention must be paid to them. They take place after the Master of the Lodge. Two Deacons, with white rods, should be appointed by the Master to attend a Grand Warden; and when the Grand Master or Deputy Grand Master is present, the Book of

Constitutions should be borne before him, a Sword Bearer should follow, and the Deacons, with white rods, on his right and left.

11. When the head of the procession arrives at the place of interment, or where the services are to be performed, the lines should be opened, and the highest officer in rank, preceded by the Marshal and Tiler, pass through, and the others follow in order.

12. Upon arriving at the entrance of the cemetery, the brethren should march in open order to the tomb or grave. If the body is to be placed in the former, the Tiler should take his place in front of the open door, and the lines be spread so as to form a circle. The coffin should be deposited within the circle, and the Stewards and Deacons should cross their rods over it. The bearers should take their places on either side—the mourners at the foot of the coffin, and the Master and other officers at the head. After the coffin has been placed in the tomb, the Stewards should cross their rods over the door, and the Deacons over the Master. If the body is to be deposited in the earth, an oblong square should be formed around the grave, the body being placed on rests over it; the Stewards should cross their rods over the foot, and the Deacons the head, and retain their places throughout the services.

13. After the clergyman has performed the religious services of the church, the Masonic services should begin.

14. When a number of Lodges join in a funeral procession, the position of the youngest Lodge is at the head or right of the procession, and the oldest at the end or left, excepting that the Lodge of which deceased was a member walks nearest the corpse.

15. The procession must return to the Lodge-room in the same order that it marched to the grave.

16. A Lodge in procession is to be strictly under the discipline of the Lodge-room ; therefore, no brother can enter the procession or leave it without express permission from the Master, conveyed through the Marshal.

SERVICE IN THE LODGE.

At the time specified, the Lodge will be opened briefly on the third degree ; the purpose of the communication stated ; and remarks upon the character of the deceased may be made by the Master and brethren, when the service will commence—all the brethren standing :

Master. What man is he that liveth and shall not see death ? Shall he deliver his soul from the hand of the grave ?

Sen. War. His days are as grass ; as a flower of the field so he flourisheth.

Jun. War. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

Mast. Where is now our departed Brother?

S. W. He dwelleth in night; he sojourneth in darkness.

J. W. Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them.

Mast. When he dieth, he shall carry nothing away; his glory shall not descend after him.

S. W. For he brought nothing into the world, and it is certain he can carry nothing out.

J. W. The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

Mast. The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

S. W. God is our salvation; our glory, and the rock of our strength; and our refuge is in God.

J. W. He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

Mast. Can we offer any precious gift acceptable in the sight of the Lord to redeem our brother?

S. W. We are poor and needy. We are without gift or ransom.

J. W. Be merciful unto us, O Lord, be merciful unto us ; for we trust in thee. Our hope and salvation are in thy patience. Where else can we look for mercy ?

Mast. Let us endeavor to live the life of the righteous, that our last end may be like his.

S. W. The Lord is gracious and righteous ; yea, our God is merciful.

J. W. God is our God forever and ever ; He will be our guide, even unto death.

Mast. Shall our brother's name and virtues be lost upon the earth forever ?

Response. We will remember and cherish them in our hearts.

Mast. I heard a voice from heaven, saying unto me, " Write, from henceforth blessed are the dead who die in the Lord ! Even so, saith the Spirit ; for they rest from their labors."

The Master now takes the SACRED ROLL, on which have been inscribed the name, age, date of initiation or affiliation, date of death, and any matters that may be interesting to the brethren, and reads the same aloud, and will then say :

ALMIGHTY FATHER ! in thy hands we leave, with humble submission, the soul of our departed brother.

Response. Amen ! So mote it be.

The Masonic funeral honors should then be given three times ; the brethren to respond each time—

The will of God is accomplished.—AMEN.
So mote it be !

The Master then deposits the ROLL in the archives of the Lodge.

The following or some other appropriate HYMN may be sung :

AIR—*Balerna.* C. M.

Few are thy days, and full of woe,
O man, of woman born !
Thy doom is written, "Dust thou art,
And shalt to dust return."

Behold the emblem of thy state
In flowers that bloom and die ;
Or in the shadow's fleeting form,
That mocks the gazer's eye.

Determined are the days that fly
Successive o'er thy head ;
The number'd hour is on the wing,
That lays thee with the dead.

Great God, afflict not, in thy wrath,
The short allotted span
That bounds the few and weary days
Of pilgrimage to man.

The Master or Chaplain will repeat the following or some other appropriate PRAYER :

ALMIGHTY AND HEAVENLY FATHER! — infinite in wisdom, mercy, and goodness—extend to us the riches of thy everlasting grace. Thou alone art a refuge and help in trouble and affliction. In this bereavement we look to thee for support and consolation. May we believe that Death hath no power over a faithful and righteous soul! May we believe that, though the dust returneth to the dust as it was, the spirit goeth unto thyself. As we mourn the departure of a brother beloved from the circle of our Fraternity, may we trust that he hath entered into a higher brotherhood, to engage in nobler duties and in heavenly work, to find rest from earthly labor, and refreshment from earthly care. May thy peace abide within us, to keep us from all evil! Make us grateful for present benefits, and crown us with immortal life and honor. And to thy name shall be all the glory forever.—AMEN.

Response. So mote it be.

A procession is now formed, and proceeds to the church or the house of the deceased.

Order of the Procession.

Tiler, with drawn sword ;
Stewards, with white rods ;

MARSHAL

Master Masons ;
 Secretary and Treasurer ;
 Senior and Junior Wardens ;
 Past Masters ;
 The Chaplain,
 The Three Great Lights,

On a cushion, covered with black cloth, carried by the oldest member of the Lodge.

THE MASTER.

Supported by two Deacons, with white rods.

On the arrival of the head of the procession at the entrance of the building, it should halt, and open to the right and left, forming two parallel lines, when the Marshal, with the Tiler, will pass through the lines, and escort the Master or Grand Officer into the house, the brethren closing in and following ; the brethren with heads uncovered.

SERVICE AT THE CHURCH, OR HOUSE OF DECEASED.

At the conclusion of the religious services, the Master takes his station at the head of the coffin, with the Senior Warden on his right, and Junior Warden on his left ; the Deacons and Stewards, with white rods crossed, the former at the head and the latter at the foot of the coffin ; the brethren forming a circle around all, when the **Masonic** service will commence by the Chaplain or Master repeating the following or some other appropriate PRAYER, in which the brethren will join :

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will

be done in earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever.—**AMEN.**

Master continues :

Brethren : We are called upon by the imperious mandate of the dread messenger Death, against whose free entrance within the circle of our Fraternity the barred doors and Tiler's weapon offer no impediment, to mourn the loss of one of our companions. The dead body of our beloved brother R . . . K . . . lies in its narrow house before us, overtaken by that fate which must sooner or later overtake us all, and which neither power, virtue, wealth, honor, the tears of friends nor the agonies of relatives can avert—teaching the solemn and impressive lesson, that every one of us must ere long pass through the valley of the shadow of Death, and dwell in the house of darkness.

S. W. In the midst of life we are in death : of whom may we seek for succor but of thee, O LORD, who for our sins art justly displeased. Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayer.

J. W. LORD, let me know my end, and the number of my days; that I may be certified how long I have to live.

Mast. Man that is born of woman is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee; thou has appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more.

S. W. Our life is but a span long, and the days of our pilgrimage are few and full of evil.

J. W. So teach us to number our days, that we may apply our hearts unto wisdom.

Mast. Man goeth forth to his work and to his labor until the evening of his day. The labor and work of our brother are finished. As it hath pleased Almighty God to take the soul of our departed brother, may he find

mercy in the great day when all men shall be judged according to the deeds done in the body. We must walk in the light while we have light; for the darkness of death may come upon us at a time when we may not be prepared. Take heed, therefore, watch and pray; for ye know not when the time is; ye know not when the Master cometh, at even, at midnight, or in the morning. We should therefore so regulate our lives that we may always be found worthy to be called from labor to refreshment, and duly prepared for the great change from the terrestrial to the celestial Lodge, to join the fraternity of the spirits of just men made perfect.

S. W. Behold, O Lord, we are in distress; our hearts are turned within us; there is none to comfort us; our sky is darkened by clouds, and mourning and lamentations are heard among us.

J. W. Our life is a vapor that appeareth for a little while, and then vanisheth away. All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.

Mast. It is better to go to the house of mourning than to go to the house of feasting, for that is the end of all men, and the living will lay it to his heart.

Response.—So mote it be.

Then may be sung the following or some other appropriate HYMN :

AIR.—*Naomi.* C. M.

Here Death his sacred seal hath set,
On bright and bygone hours ;
The dead we mourn are with us yet,
And—more than ever—ours !

Ours, by the pledge of love and faith ;
By hopes of heaven on high ;
By trust, triumphant over death,
In immortality !

The dead are like the stars by day,
Withdrawn from mortal eye ;
Yet holding unperceived their way
Through the unclouded sky.

By them, through holy hope and love,
We feel, in hours serene,
Connected with the Lodge above,
Immortal and unseen.

The Master or Chaplain will repeat the following or some other appropriate

Prayer.

MOST GLORIOUS GOD ! author of all good,
and giver of all mercy ! pour down thy blessings upon us, and strengthen our solemn en-

gagement with the ties of sincere affection ! May the present instance of mortality remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need ! that when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death ; and after our departure hence in peace and in thy favor, we may be received into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen.

Response.—So mote it be.*

AT THE GRAVE.

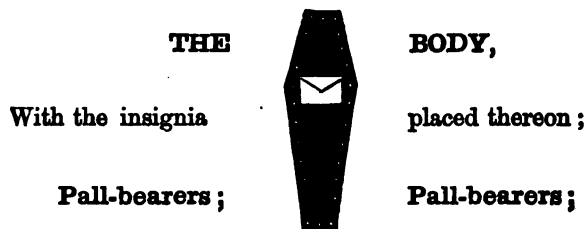
The procession should be formed, and proceed to the place of interment in the following order :

Tiler, with drawn sword ;
Stewards, with white rods ;
Musicians ;

MARSHAL If they are Masons, otherwise they follow the Tiler.
Master Masons ;
Secretary and Treasurer ;
Senior and Junior Wardens ;
Past Masters ;
Chaplain ;

* When the remains of the deceased are to be removed to a distance where the brethren cannot follow, the procession will either return to the Lodge-room or disperse.

The Holy Writings,
On a cushion, covered with black cloth, carried by
a member of the Lodge ;
The Master,
Supported by two Deacons, with white rods ;
Officiating Clergy ;



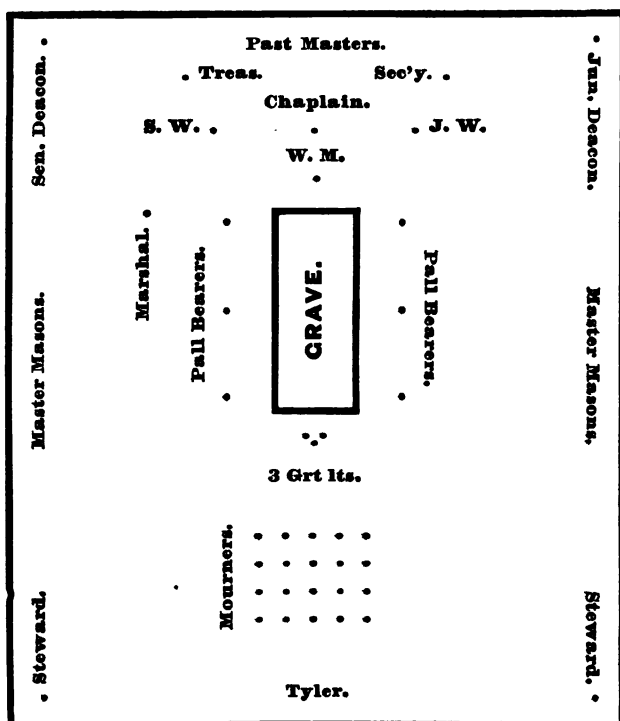
Mourners.

If the deceased was a member of a Royal Arch Chapter and a Commandery of Knights Templar, and members of those bodies should unite in the procession, clothed as such, the former will follow the Past Masters, and the latter will act as an escort or guard of honor to the corpse, outside the Pall-bearers, marching in the form of a triangle ; the officers of the Commandery forming the base of the triangle, with the Eminent Commander in the centre.

When the procession has arrived at the place of interment, the members of the Lodge should form a square round the grave ; when the Master, Chaplain, and other Officers of the acting Lodge, take their position at the head of the grave, and the mourners at the foot, as shown in the diagram on page 164.

After the religious service of the Church has been performed, the Masonic service should begin.





The Chaplain rehearses the following, or some other suitable

Prayer.

Almighty and most merciful Father, we adore thee as God of time and eternity. As it has pleased thee to take from the light of our abode one dear to our hearts, we beseech thee to bless and sanctify unto us this dispen-

sation of thy providence. Inspire our hearts with wisdom from on high, that we may glorify thee in all our ways. May we realize that thine all-seeing eye is upon us, and be influenced by the spirit of truth and love to perfect obedience—that we may enjoy the divine approbation here below. And when our toils on earth shall have ended, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end—and love and joy prevail through eternal ages. And thine, O righteous Father, shall be the glory forever. Amen.

Response.—So mote it be.

Exhortation by the Master :

BRETHREN : The solemn notes that betoken the dissolution of this earthly tabernacle, have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us. Again we are called to assemble among the habitations of the dead, to behold the “narrow house appointed for all living.” Here, around us, in that peace which the world cannot give or take away, sleep the unnumbered dead. The gentle breeze fans their *last earthly covering*, they heed it not ; the sunshine and the storm pass over them, and they are not disturbed ; stones

and lettered monuments symbolize the affection of surviving friends, yet no sound proceeds from them, save that silent but thrilling admonition, "Seek ye the narrow path and the straight gate that lead unto eternal life."

It is passing strange, that notwithstanding the daily mementos of mortality that cross our path; notwithstanding the funeral bell so often tolls in our ears, and the "mournful procession" goes about our streets, that we do not more seriously consider our approaching fate. We go on from design to design, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed at the approach of the Messenger of Death, at a *moment* when we *least expect him*, and which we probably conclude to be the meridian of our existence.

What, then, are all the externals of human dignity, the *power of wealth*, the *dreams of ambition*, the *pride of intellect*, or the *charms of beauty*, when nature has paid her just debt? Fix your eyes on the last sad scene, and *view life stript of its ornaments*, and exposed in *its natural meanness*, and you must be persuaded of the utter emptiness of these delusions. In the grave all fallacies are detected, all ranks are levelled, all distinctions are done away. The *monarch* at whose bidding nations

pay obeisance, and the *beggar* shivering at the gate, *are equals* in the house of death.

While we drop the sympathetic tear over the grave of our deceased brother, let us cast around his foibles, whatever they may have been, the *broad mantle of Masonic charity*, nor withhold from his memory the commendation that his virtues claim at our hands. Perfection on earth has never yet been attained ; the wisest, as well as the best of men, have gone astray. Suffer, then, the apologies of human nature to plead for him who can no longer plead for himself.

The present occasion will have been vain and useless, if it fails to excite our serious reflections, and strengthen our resolutions of amendment. Let us therefore each embrace the present moment, and while time and opportunity permit, prepare for that **great change** which we all know **must** come, when the pleasures of the world shall cease to delight, and be as a poison to our lips ; and while the happy reflection consequent on a well-spent life affords the only consolation. Finally, when it shall please the Grand Master of the universe to summon us into his eternal presence, may the *trestle-board* of our whole lives pass such inspection that it may be given unto each of us to "eat of the hidden manna," and to receive

the "white stone with a new name," that will insure perpetual and unspeakable happiness at his right hand.

Presenting the apron, the Master continues :

The lamb-skin or white leather apron is an emblem of innocence, and the badge of a Mason. It is more ancient than the golden fleece or Roman eagle ; more honorable than the star and garter, when worthily worn.

Deposits it in the Grave.

This emblem I now deposit in the grave of our deceased brother. By it we are reminded of the universal dominion of death. The arm of Friendship cannot interpose to prevent his coming ; the wealth of the world cannot purchase our release ; nor will the innocence of youth, or the charms of beauty propitiate his purpose. The mattock, the coffin, and the melancholy grave, admonish us of our mortality, and that, sooner or later, these frail bodies must moulder in their parent dust.

The Master (holding the evergreen) continues :

This **evergreen**, which once marked the temporary resting-place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By this we are reminded that we

have an immortal part within us, that shall survive the grave, and which shall **never, never, NEVER**, die. By it we are admonished that, though, like our brother, whose remains lie before us, we shall soon be clothed in the habiliments of **DEATH**, and deposited in the silent tomb, yet, through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal spring. This, too, I deposit in the grave with the exclamation, "**Alas! my brother.**"

The brethren then move in procession round the place of interment, and severally drop the sprig of evergreen into the grave, exclaiming, *Alas! my brother; after which the MASONIC GRAND HONORS are given.**

The Master then continues the ceremony.

Friends, from time immemorial, it has been the custom among the Fraternity of Free and Accepted Masons, at the request of a brother,

* The grand honors are given in the following manner: Both arms are crossed on the breast, the left uppermost, and the open palms of the hands striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall sharply on the thighs, with the head bowed. This is repeated three times. While the honors are being given the third time, the brethren audibly pronounce the following words—when the arms are crossed on the breast:—"We cherish his memory here;" when the hands are extended above the head—"We commend his spirit to God who gave it;" and when the hands are extended toward the ground—"And consign his body to the earth."

to accompany his remains to the place of interment, and there to deposit them with the usual formalities.

In conformity to this usage, and at the request of our deceased brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem for him, and our steady attachment to the principles of the Order.

The Great Creator having been pleased, out of his infinite mercy, to remove our brother from the cares and troubles of this transitory existence, to a state of endless duration, we have consigned his body to the grave—earth to earth, (*earth being sprinkled on the coffin*), ashes to ashes, dust to dust; there to remain, till the trump shall sound on the resurrection morn.

To those of his immediate relatives and friends, who are most heart-stricken at the loss we have all sustained, we can only say that we sincerely, deeply, and most affectionately sympathize with them in their bereavement. Also that HÆ, who tempers the wind to the shorn lamb, looks down with infinite compassion upon the widow and fatherless, in the hour of

their desolation; and that the Great Architect will fold the arms of his love and protection around those who put their trust in him.

Then let us improve this solemn warning, that at last, when the **sheeted dead are stirring**, when the **great white throne** is set, we shall receive from the **Omniscient Judge** the thrilling invitation: "**Come, ye blessed** of my Father, **inherit** the kingdom prepared for you from the foundation of the world."

The following or some suitable ODE is now sung.

MUSIC—*Pleyel's Hymn.*

Solemn strikes the fun'ral chime,
Notes of our departing time,
As we journey here below,
Thro' a pilgrimage of woe.

Here another guest we bring;
Seraphs of celestial wing,
To our fun'ral altar come,
Waft our friend and brother home.

Lord of all! below—above—
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to thy Lodge on high.

The services will close with the following or some other suitable

Prayer.

Most glorious God, author of all good and giver of all mercy, pour down thy blessings upon us and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our own approaching fate, and, by drawing our attention toward thee, the only refuge in time of need, may we be induced so to regulate our conduct here, that when the awful moment shall arrive, at which we must quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and that after our departure hence, we may be received into thine everlasting kingdom, and there join in union with our friend, and enjoy that uninterrupted and unceasing felicity which is allotted to the souls of just men made perfect.—AMEN.

Response. So mote it be.

Master. The will of God is accomplished.

Response. So mote it be.

Master. From dust we came, and unto dust we must return.

Response. May we all be recompensed at the resurrection of the just.—AMEN.

The procession now returns in form to the place whence it set out, where the necessary business of Masonry is gone through with ; the insignia and ornaments of the deceased, if an officer of a Lodge, returned to the Master, with the usual ceremonies, and the Lodge closed in form.

ANOTHER FORM
OF
MASONIC BURIAL SERVICE.*

A Masonic Lodge should not take part in funeral services when conducted by any other organization.

Each Lodge should have a Marshal, who should act as aid to the Chief Marshal; the latter, as a general rule, should be chosen from the Lodge in charge of the funeral.

If the deceased was a Knight-Templar, and the Commandery of which he was a member signify a desire to join the funeral procession, it will be assigned a place immediately in advance of the Master Masons, and act as an escort to the Lodge or Lodges.

A Masonic procession should be governed by the discipline of the Lodge room, and the utmost decorum observed on the march; conversation in the ranks avoided as much as possible.

All the brethren who walk in the procession should observe a uniformity in their

* This form is used in several of the Western Jurisdictions.

dress : black clothes, white gloves and aprons, black crape on the left arm above the elbow, and sprig of evergreen on left breast.

The Master's gavel, Wardens' columns, Deacons' and Stewards' rods, the Tiler's sword, and the Marshal's baton, should be suitably trimmed with black crape, and neatly tied with narrow white ribbon.

The pall-bearers (six), in addition to the dress prescribed for the brethren, will wear a white scarf, the ends crossed and secured with a white rosette with black centre ; the three on the right of the corpse wear theirs over the left shoulder ; those on the left wear theirs over the right.

The Master and his Marshal should arrange the details of the funeral before the assembling of the Lodge.

The Marshal should familiarize himself with all the duties devolving on him—the line of march, how the brethren are to be seated in the church, and in what part of the cemetery the grave is located. By so doing he will be enabled to manœuvre the procession without causing confusion.

The distance to be observed is from four to five feet apart, and the brethren should be careful in preserving this distance ; walk erect, arms hanging naturally by the side.

The procession should move by the right flank. If you wish to reverse the line, do so by countermarching by file right or left.

While engaged in the services at the church, or at the grave, orders should be given in a subdued tone.

The Marshal should explain the movements to the brethren before leaving the Lodge room, especially those to be made at the grave.

There are three kinds of commands: 1st—"Attention." 2d—The command which indicates the movement to be executed. 3d—The command of execution; such as "March," "Halt," etc.

The command of attention, and the preparatory commands, are herein distinguished by *italics*—those of execution by SMALL CAPITALS.

When a Lodge is opened for funeral purposes, it should be recorded as an emergent communication, the Secretary should prepare an "obituary roll," on which should be inscribed the name, date of birth, age, date of initiation, passing and raising, or affiliation; also date of death of the deceased brother; that the funeral ceremonies were performed by the Lodge, and any other matter deemed appropriate and of special interest to the Lodge. At the proper time this roll should be read by

the Secretary, and finally be deposited in the archives of the Lodge.

The Lodge will be opened on the third degree. After prayer by the Chaplain, the Master will state the object of the meeting, and appoint the pall-bearers, after which he will instruct the Marshal to form the brethren into line.

The Marshal commands : *Attention.*

At this command the brethren rise to their feet. The Marshal then commands :

FALL INTO LINE.

At this command the brethren fall into line, at a right face in two ranks, and in the order of height from right to left, tallest on the right, the shortest on the left—in the following order :

TILER

(with drawn sword).

MASTER MASONS.

SECRETARY.

TREASURER.

JR. WARDEN.

SR. WARDEN.

STEWARDS

HOLY WRITINGS

STEWARDS

(with rod). (carried by the oldest member present). (with rod).

PAST MASTERS.

JR. DEACON

MASTER.

SR. DEACON

(with rod).

(with rod).

PALL-BEARERS.

The Marshal, having formed his line, will approach the Worshipful Master, salute him, and say :

Worshipful Master, the procession is formed, and I now await your further orders.

On receiving instructions from the Master to proceed to move the procession, the Marshal commands :

Forward—MARCH.

At the first command, throw the weight of the body on the right leg ; at the second command all step off together with the left foot.

On arriving at the residence of the deceased (if religious services are held at the house, the brethren will “stand fast” until the services are concluded), the Master, followed by the Marshal and the pall bearers will then enter the house. The Master will deposit an apron on the coffin, after which the pall-bearers, preceded by the Marshal, will bear the remains to the hearse, the Master following. All being in readiness to move, the procession is marched to the church (if services are held at the house the procession moves to the cemetery). When the head of the column reaches the church, the Marshal will command :

HALT—Open Order—MARCH.

At the word “March,” each rank will take two side steps to the right and left, front rank side steps to the left, rear rank to the right. This being done, the Marshal commands,

Inward—FACE.

At the second command, raise the right foot, turn on the left heel, raising the toes a little, and then replace

the right heel by the side of the left and on the same line; the front rank facing to the right, the rear rank to the left. The Marshal then commands,

UN-COVER.

At this command the brethren will raise their hats, with the right hand, about three inches above and a little to the right of the head, and remain in this position while the Marshal, accompanied by the Tiler, passes down the centre to the Master, who, uncovered, will be escorted to the church, followed by the officers. The Marshal commands,

RE-COVER.

When the brethren will replace their hats and drop the arms naturally by the side. The Marshal then commands,

Right and Left—**FACE.**

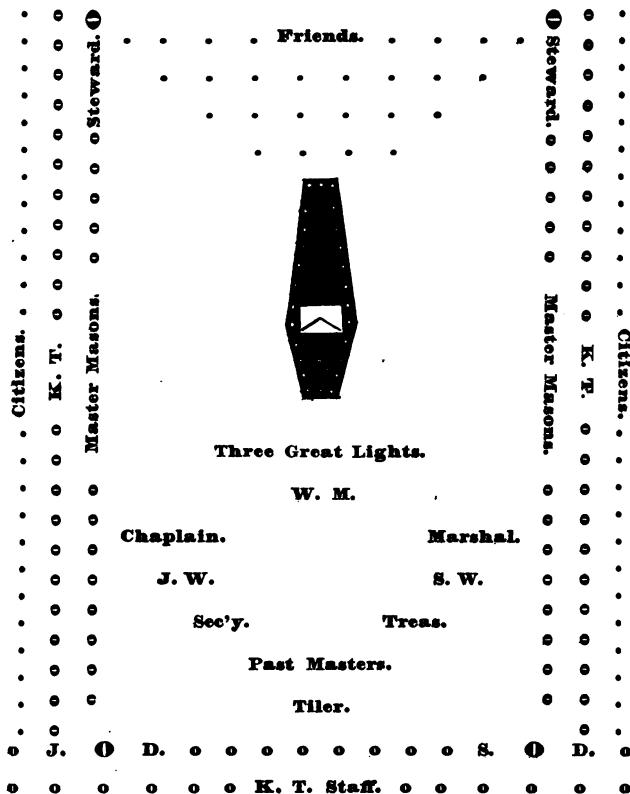
At the command "Face," the front rank faces to the left, the rear rank to the right. The Marshal then commands,

Close Order—**MARCH.**

At the command "March," each rank will side step, inward, to the right and left. The body being taken inside the church by the pall-bearers, is followed by the family and friends, then by the procession.

At the conclusion of the services, the procession will move to the cemetery. When the head of the procession arrives at the place of interment, the Marshal "Halts" the procession, causes the lines to be opened, "Face Inwards," and "Uncover." The Marshal then, accompanied by the Tiler, passes down the centre to the Master and Chaplain, who, uncovered, will be escorted

to the head of the grave, followed by the officers; the pall-bearers following the officers with the remains, the family and relatives of the deceased. The pall-bearers place the body over the grave, the officers, family, and relatives taking their respective places, as shown by the following diagram:



The Marshal brings the brethren to a right and left face, and then moves the procession forward, at open

order, the front and rear rank passing on each side of the grave, and when the centre of the procession is opposite the grave the Marshal will "Halt" it, bring the brethren to an "Inward Face ;" after which the Marshal commands,

Form Oblong Square—MARCH.

At the first command the Senior and Junior Deacons and Stewards will place themselves at a sufficient distance from the right and left flanks of each rank, so that the brethren on the flanks of each rank to the right and left of the Deacons and Stewards, will meet in the centre and opposite the head and foot of the grave, and complete the oblong square. At the word "March," the brethren on the right and left of the Deacons and Stewards wheel to the right and left, and continue until the flank men meet in the centre, and form the ends of the oblong square, then halt. The oblong square being completed, the Marshal commands, "Un-cover."

When the Chaplain will rehearse the following or other suitable

PRAYER.

Almighty and most merciful Father !

As it has pleased Thee to take from our midst one dear to our hearts, we beseech Thee to bless and sanctify to us this dispensation of Thy Providence. Inspire our hearts with wisdom, that we may glorify Thee in all our ways. May we realize that Thine All-seeing Eye is upon us, and be influenced by the

spirit of truth and love to perfect obedience that we may enjoy the Divine approbation here below. And when our trials on earth shall have ceased, may we be raised to the enjoyment of immortal life in that kingdom where faith and hope shall never end, and love and joy prevail through eternal ages. And thine, O righteous Father, shall be the glory forever. Amen.

Response: So mote it be.

Marshal then commands,

RE-COVER.

When the brethren replace their hats, and the Master rehearses the following, or some other appropriate

EXHORTATION.

BRETHREN: We are now assembled around the final resting-place of these mortal remains, and are about closing the last duties of respect we owe to our departed friend and brother. A few reflections, therefore, applicable to the solemnity of the occasion and salutary and impressive to the living, may be, with great propriety, offered. We are born to die. We follow our friends to the brink of the grave, and, standing on the shore of a vast ocean, we gaze with exquisite anxiety till the last struggle is over, and see them sink in the fathom-

less abyss. We feel our own feet slide from the precarious bank on which we stand, and but a few suns more and we, too, shall have crossed the dark river.

That eternal country returns no intelligence of the safe arrival of those who have gone before us.

The statesman, hero, philosopher, theologian, whose eloquence or arms have shaken empires; who have united the language of earth and heaven, or plucked proud laurels from fields of war, are here resting in silence.

The sun will rise and set, the earth revolve, strangers will tread upon our sepulchres, without knowing that we ever existed. A few surviving relatives may remember us and mourn, but these few will soon follow to the land of silence. No one here will concern himself with our past joys or sorrows, while we shall be conversant with the amazing realities of another world.

Brethren, our brother's work is done, he has completed the task assigned him, and has passed beyond, into the great unknown. We feel to say: "Well done, good and faithful servant; mayest thou partake of the joys which have been prepared for the righteous from the beginning of the world."

Under these feelings and impressions, we

now commit the body of our deceased friend and brother to the grave, there to remain until the great day of resurrection.

Marshal now steps forward, removes the apron from the coffin, and hands it to the Master, then commands, UN-COVER. The brethren obey. The pall-bearers then slowly lower the remains into the grave. When this is done, the Marshal will have the brethren "Re-cover." After which the Master exclaims :

Friend of our hearts, there rest in peace. Raised by the Grand Master's word, mayest thou share the blessings of immortal life and unfading glory.

The Master, now holding the apron unfolded, continues :

THE LAMBSKIN,

Or white apron, was the first gift of Masonry to our deceased brother. It is an emblem of innocence and the badge of a Mason. This emblem I now deposit in the grave of our deceased brother.

Steps forward and drops it in the grave.

The Lambskin, or white apron, continually reminds us of that purity of life and conduct which is so essentially necessary to our gaining admission into that celestial Lodge above, where the Supreme Architect of the universe presides.

THE EVERGREEN

(Here the Master will make a short pause, while the officers and brethren take the Evergreen and hold it in the right hand from and opposite the left breast, when the Master will continue :)

Is an emblem of an enduring faith in the immortality of the soul. This, too, I deposit in the grave (drops it in). By it we are reminded that we have an immortal part within us that shall survive the grave, and which shall never, never, never die.

The Master now resumes his place, and the officers step forward in order, deposit the Evergreen, and resume their places. After which the Marshal will command,

Left—FACE—MARCH.

The Marshal takes his place at the side of the brother who is on the right of the front rank, and moves slowly around the grave three times ; the first time around, on arriving at the right and opposite the head of the grave, the Marshal conducts the procession past the head of the grave, and as each brother passes he will deposit the Evergreen. The right falling in the rear. The second time around, the head or right of the procession will pass around and in rear of the officers ; the third time around, when the right reaches the point from which it started, the procession is halted. During the marching, the following or some other appropriate hymn will be sung, or a dirge may be played :

HYMN.

Solemn strikes the fun'ral chime,
 Notes of our departing time ;
 As we journey here below,
 Through a pilgrimage of woe.

Mortals, now indulge a tear,
 For Mortality is here !
 See how wide her trophies wave
 O'er the slumbers of the grave !

Here another guest we bring ;
 Seraphs of celestial wing,
 To our fun'ral altar come,
 Waft our friend and brother home.

There, enlarged, thy soul shall see
 What was veiled in mystery ;
 Heavenly glories of the place
 Show his Master face to face.

Lord of all ! below—above—
 Fill our hearts with truth and love
 When dissolves this earthly tie,
 Take us to thy Lodge on high.

After the procession is halted, the Marshal will command,

Prepare to give the grand honors.

UN-COVER.

At this command, each brother will uncover, stoop forward and deposit his hat at his feet, and then resume an erect position. When the Master says :

Brethren, the grand honors together.

The brethren will observe the Master and follow him in the motions, which are—Cross the arms on the breast, the left uppermost, the open palms resting upon the shoulders. This done, the Master says :

We cherish his memory here.

The brethren then raise their hands above their heads, looking upward. The Master says :

We commend his spirit to God who gave it.

The hands are then lowered, extended downward toward the grave. When the Master says :

And consign his body to the earth.

The Marshal will now command,

RE-COVER.

When the brethren stoop forward, take their hats and replace them on their heads. The Master then, addressing the Secretary, says :

Brother Secretary, you will read the Obituary Roll.

Secretary reads it. After which the Master continues:

Brethren—Before us lays the remains of

our brother and friend, and here we too must soon lay, where the worm shall cover us, and darkness and silence reign. But, is this the end of man, and the expiring hope of faithful Masons? No; blessed be God! We pause not at our first or second step, but, true to our principles, we look forward for greater light. Our religion points beyond the silent tomb, to the breaking light of a resurrection morn, and bids us turn an eye of faith and confidence on the opening scenes of eternity—to advance boldly onward, even to the Pearly Gates of Heaven. There, light unmingled with darkness shall reign unbroken and perpetual; and there, beneath the benignant beams of the All-seeing Eye, we, as faithful Masons, cherish the fond hope that we shall meet again—meet to part no more.

The Marshal will now have the brethren “Uncover” —while the Chaplain rehearses the following, or some other appropriate

PRAYER.

Most glorious God! Author of all good, and giver of all mercy! Pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate, and draw our at-

tention towards Thee, the only refuge in time of need ; that, when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death ; and, after our departure hence, we may be received into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life.
AMEN.

Response : So mote it be.

The ceremonies being ended, the Marshal will have the brethren "Recover," and commands,

Right and Left—FACE—Forward—MARCH.

At the command "Face," the first file of the front and rear rank come to an about face. In the meantime, the Tiler will pass around and take his place at the head of the column. At the command "March," the Tiler, followed by the two files of the front and rear rank, marches straight forward. The others come to, and turn on the same ground * * * * * The officers, as the line passes, will fall in on the left. In this order, the procession is marched back to the Lodge room, when the Lodge is closed.

NOTE.

If any past or present Grand Master, or Deputy Grand Master, or Grand Wardens, should join the procession of a private Lodge, they take place after the Master of

the Lodge. Two Deacons, with black rods, are appointed by the Master to attend a Grand Warden ; and when the Grand Master or Deputy Grand Master is present, the Book of Constitution is borne before him—a Sword Bearer follows him, and the Deacons, with black rods, are placed on his right and left, at an angular distance of seven feet.

LODGE OF SORROW.

General Directions.

1. THE Lodge-room or hall must be appropriately draped in black, and the several stations shrouded with the same.

2. On the Master's pedestal place a skull and lighted taper.

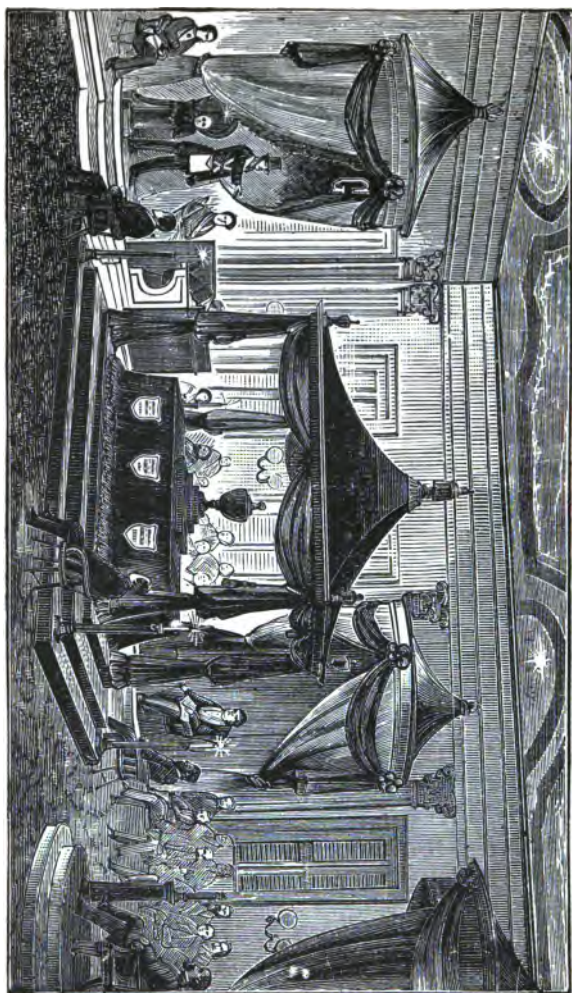
3. In the centre of the room place the catafalque, which consists of a rectangular platform, about six feet long by four wide, on which are two smaller platforms, so that three steps are represented. On the third one should be an elevation of convenient height, on which is placed an urn. The platform should be draped in black, and a canopy of black drapery may be raised over the urn.

4. At each corner of the platform place a candlestick, bearing a lighted taper, and near it, facing the East, will be seated a brother, provided with an extinguisher, to be used at the proper time

5. During the first part of the ceremonies the lights in the room should burn dimly, and be increased to brilliancy at the appropriate point in the ceremony.

6. On the catafalque will be laid a pair of white gloves, a lambskin apron, and, if the deceased brother had been an officer, the appropriate insignia of his office.

7. Where the Lodge is held in memory of several brethren, shields bearing their names are placed around the catafalque.



Opening the Lodge.

The several officers being in their places, and the brethren seated, the Master will call up the Lodge, and say :

Master. Brother Senior Warden : For what purpose are we assembled ?

S. W. To honor the memory of those brethren whom death hath taken from us ; to contemplate our own approaching dissolution ; and by the remembrance of immortality, to raise our souls above the considerations of this transitory existence.

Master. Brother Junior Warden : What sentiments should inspire the souls of Masons on occasions like this ?

J. W. Calm sorrow for the absence of our brethren who have gone before us ; **earnest** solicitude for our own eternal welfare, and a firm faith and reliance upon the wisdom and goodness of God.

Master. Brethren : Commending these sentiments to your earnest consideration, and invoking your assistance in the solemn ceremonies about to take place, I declare this Lodge of Sorrow opened.

The Chaplain or Master will then offer the following or other suitable PRAYER :

GREAT ARCHITECT OF THE UNIVERSE, in

whose holy sight centuries are but as days, to whose omniscience the past and the future are but as one eternal present, look down upon thy children, who still wander amid the delusions of time—who still tremble with dread of dissolution, and shudder at the mysteries of the future; look down, we beseech thee, from thy glorious and eternal day into the dark night of our error and presumption, and suffer a ray of thy divine light to penetrate into our hearts, that in them may awaken and bloom the certainty of life, reliance upon thy promises, and assurance of a place at thy right hand.—AMEN.

Response. So mote it be.

The following or some other appropriate ODES may here be sung :

Brother, thou art gone to rest ;
We will not weep for thee ;
For thou art now where oft on earth
Thy spirit longed to be.

Brother, thou art gone to rest ;
Thy toils and cares are o'er ;
And sorrow, pain, and suffering, now,
Shall ne'er distress thee more.

Brother, thou art gone to rest ;
And this shall be our prayer,
That, when we reach our journey's end,
Thy glory we shall share.

Master (taking the skull in his hand) will then say :

BRETHREN : In the midst of life we are in death, and the wisest cannot know what a day may bring forth. We live but to see those we love passing away into the silent land.

Behold this emblem of mortality, once the abode of a spirit like our own: beneath this mouldering canopy once shone the bright and busy eye: within this hollow cavern once played the ready, swift, and tuneful tongue; and now, sightless and mute, it is eloquent only in the impressive lessons it teaches.

Think of the brethren who, but a few days since, were among us in all the pride and power of life; bring to your minds the remembrance of their wisdom, their strength, and their beauty; and then reflect that "to this condition have they come at last;" think of yourselves, thus will you be when the lamp of your brief existence has burned out. Think how soon death, for you, will be a reality. Man's life is like a flower, which blooms to-day, and to-morrow is faded, cast aside, and trodden under foot. Most of us, my brethren, are fast approaching, or have already passed the meridian of life; our sun is setting in the West; and, oh! how much more swift is the passage of our declining years than when we started upon the journey, and believed—as the young

are too apt to believe—that the roseate hues of the rising sun of our existence were always to be continued. When we look back upon the happy days of childhood, when the dawning intellect first began to exercise its powers of thought, it seems as but yesterday, and that, by a simple effort of the will, we could put aside our manhood, and seek again the loving caresses of a mother, or be happy in the possession of a bauble ; and could we now realize the idea that our last hour had come, our whole earthly life would seem but as the space of time from yesterday until to-day. Centuries upon centuries have rolled away behind us ; before us stretches out an eternity of years to come ; and on the narrow boundary between the past and the present flickers the puny taper we term our life. When we came into the world, we knew naught of what had been before us ; but as we came to years of understanding, we learned of the past ; we learned what men had thought, and said, and done, from the beginning of the world to our day ; but only through the eye of faith can we behold what is to come hereafter, and only through a firm reliance upon the Divine promises can we satisfy the yearnings of an immortal soul. The cradle speaks to us of remembrance—the *coffin* of hope, of a blessed

trust in a never-ending existence beyond the gloomy portals of the *tomb*.

Let these reflections convince us how vain are all the wranglings and bitterness engendered by intercourse with the world ; how little in dignity above the puny wranglings of ants over a morsel of food or for the possession of a square inch of soil.

What shall survive us?—memory of the petty strifes, bickerings, jealousies, and heart-burnings, the small triumphs and mean advantages we have gained ; or shall it be a record of noble thoughts, words of truth, deeds of mercy and justice, such thoughts and acts as will ennoble and light up the existence of the human family, and live for good when we become like this remnant of mortality?

The proud and the vain may well consider how soon the gaps are filled that are made in society by those who die around them ; and how soon time heals the wounds that death inflicts upon the loving heart ; and from this let them learn humility, and that they are but drops in the great ocean of humanity.

Finally, when God sends his angel with the scroll of death—of **our death**, let us meet it with the fortitude of men, and with Christian resignation lay down our heads softly and go to sleep, without lamentation. To bear grief

temperately, and to die willingly and nobly, are the duties of a good man and true Mason.

A solemn piece of music will now be performed, or the following ODE may be sung :

MUSIC—Naomi.—DR. L. MASON.

When those we love are snatched away
By Death's relentless hand,
Our hearts the mournful tribute pay
That friendship must demand.

While pity prompts the rising sigh,
With awful power imprest ;
May this dread truth, "I too must die,"
Sink deep in every breast.

Let this vain world allure no more :
Behold the opening tomb !
It bids us use the present hour ;
To-morrow death may come.

The voice of this instructive scene
May every heart obey ;
Nor be the faithful warning vain
Which calls to watch and pray !

At its conclusion the Chaplain will read the following passages :

Lo, he goeth by me and I see him not. He passeth on also, but I perceive him not. Behold he taketh away, who can hinder him ?

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a

flower, and is cut down ; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee. Thou hast appointed his bounds that he cannot pass ; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away ; yea, man giveth up the ghost, and where is he ? As the waters fail from the sea and the flood decayeth and drieth up, so man lieth down, and riseth not ? till the heavens be no more they shall not awake nor be raised out of their sleep.

My days are passed, my purposes are broken off, even the thoughts of my heart. If I wait, the grave is mine house, I have made my bed in the darkness. I have said to corruption, thou art my father. And where is now thy hope ? as for my hope, who shall see it ? They shall go down to the bars of the pit, when our rest together is in the dust.

My bone cleaveth to my skin and to my flesh. Oh, that my words were now written ;

oh, that they were printed in a book ! That they were graven with an iron pen and lead in the rock forever ! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another.

For thou cast me into the deep, in the midst of the seas ; and thy floods compassed me about ; all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight ; yet will I look again toward thy holy temple. The waters compassed me about, even to the soul, the depth closed me round about, the weeds were wrapt about my head.

I said, in the cutting off of my day I shall go to the gates of the grave ; I am deprived of the residue of my years ; I said, I shall not see the Lord, even the Lord in the land of the living ; I shall behold man no more with the inhabitants of the world. Behold, for peace I had great bitterness ; but thou hast in love to my soul delivered it from the pit of corruption. For the grave cannot praise thee, death cannot celebrate thee ; the living, the living, he shall praise thee as I do this day.

Are not my days few ? Cease, then, and let

me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death. A land of darkness, as darkness itself ; and of the shadow of death, without any order, and where the light is as darkness.

An interval of profound silence will be observed. Twelve strokes will be slowly sounded on the bell. The general lights of the Hall, if there be facilities, will be turned low, and the four brethren will extinguish the tapers near which they are placed. The Chaplain will then offer the following PRAYER :

OUR FATHER WHO ART IN HEAVEN, it hath pleased thee to take from among us those who were our brethren. Let time, as it heals the wounds thus inflicted upon our hearts and on the hearts of those who were near and dear to them, not erase the salutary lessons engraved there ; but let those lessons always continuing distinct and legible make us and them wiser and better. And whatever distress or trouble may hereafter come upon us, may we ever be consoled by the reflection that thy wisdom and thy love are equally infinite, and that our sorrows are not the visitations of thy wrath, but the result of the great law of harmony by which everything is being conducted to a good and perfect issue in the fulness of thy time. Let the loss of our brethren increase our af-

fection for those who are yet spared to us, and make us more punctual in the performance of the duties that Friendship, Love, and Honor demand. When it comes to us also to die, may a firm and abiding trust in thy mercy dispel the gloom and dread of dissolution. Be with us now, and sanctify the solemnities of this occasion to our hearts, that we may serve thee in spirit and understanding. And to thy name shall be ascribed the praise forever.—
AMEN.

Response. So mote it be.

THE PROCESSION.

Wardens, Deacons, and Stewards now approach the East and form a procession, thus :

Two Stewards, with rods.

Two Wardens, with columns.

Deacon,		Deacon,
	THE MASTER.	
with rod.		with rod.

Which will move once round the catafalque to slow and solemn music.

On arriving in the East, the procession will halt and open to the right and left. The Junior Warden will then advance to the catafalque and placing upon it a bunch of white flowers, will say :

J. W. In memory of our departed brethren I deposit these white flowers, emblematical of that pure life to which they have been called,

and reminding us that as these children of an hour will droop and fade away, so, too, we shall soon follow those who have gone before us, and inciting us so to fill the brief span of our existence that we may leave to our survivors a sweet savor of remembrance.

Junior Warden now returns to his place, and an interval of profound silence is observed, after which the procession will again be formed, and move as before, to the sound of slow music, twice around the catafalque ; then will open as before, when the Senior Warden will approach the catafalque and place upon it a wreath of white flowers and say :

S. W. As the sun sets in the West, to close the day and herald the approach of night, so, one by one we lay us down in the darkness of the tomb to wait in its calm repose for the time when the heavens shall pass away as a scroll, and man, standing in the presence of the Infinite, shall realize the true end of his pilgrimage here below. Let then these flowers be to us the symbol of remembrance of all the virtues of our brethren who have preceded us to the silent land, the token of that fraternal alliance which binds us while on earth and which we hope will finally unite us in heaven.

The Senior Warden returns to his place, and an interval of silence is observed.

Then procession is again formed, and moves three times around the catafalque to solemn music, as before.

Arrived in the East, the Master will advance and place upon the urn a wreath of evergreen, and say :

Master. It is appointed unto all men once to die, and after death cometh the resurrection. The dust shall return to the earth and the spirit unto God who gave it. In the grave all men are equal; the good deeds, the lofty thoughts, the heroic sacrifices alone survive and bear fruit in the lives of those who strive to emulate them.

While, therefore, nature will have its way, and our tears will fall upon the graves of our brethren, let us be reminded by the evergreen symbol of our faith in immortal life that the dead are but sleeping, and be comforted by the reflection that their memories will not be forgotten; that they will still be loved by those who are soon to follow them; that in our archives their names are written, and that in our hearts there is still a place for them. And so, trusting in the infinite love and tender mercy of him without whose knowledge not even a sparrow falls, let us prepare to meet them where there is no parting and where with them we shall enjoy eternal rest.

The Master returns to his place, and another period of silence is observed.

The Chaplain will now be conducted to the altar, and reads :

But some man will say : How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened except it die : and that which thou sowest thou sowest not that body that shall be, but bare grain ; it may chance of wheat or of some other grain : but God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh ; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : it is sown in dishonor ; it is raised in glory : it is sown in weakness ; it is raised in power : it is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made

a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

As the Chaplain pronounces the concluding words, "O grave where is thy victory?" the lights in the Hall will be raised to brilliancy, the four brethren seated around the catafalque will relight the tapers, the Chaplain returns to his place in the East, and the following ode will be sung, to music of a more cheerful character:

Friend after friend departs :
 Who has not lost a friend ?
 There is no union here of hearts,
 That finds not here an end.
 Were this frail world our only rest,
 Living or dying, none were blest.

There is a world above
 Where parting is unknown—
 A whole eternity of love
 And blessedness alone ;
 And faith beholds the dying here
 Translated to that happier sphere.

The Orator now pronounces the Eulogium.

Then follows an ode :

Once more O Lord, let grateful praise,
 From every heart to thee ascend ;
 Thou art the guardian of our days,
 Our first, our best, and changeless friend.

Hear, now, our parting hymn of praise,
 And bind our hearts in love divine ;
 O, may we walk in wisdom's ways,
 And ever feel that we are thine.

Closing.

Master. Brother Senior Warden, our recollection of our departed friends has been refreshed, and we may now ask ourselves, were they just and perfect Masons, worthy men, unwearied toilers in the vineyard, and possessed of so many virtues as to overcome their faults and shortcomings? Answer these questions, as Masons should answer.

S. W. Man judgeth not of man. He whose infinite and tender mercy passeth all comprehension, whose goodness endureth forever, has called our brethren hence. Let him judge.

In ancient Egypt no one could gain admittance to the sacred asylum of the tomb until he had passed under the most solemn judgment before a grave tribunal.

Princes and peasants came there to be judged, escorted only by their virtues and their vices. A public accuser recounted the history of their lives, and threw the penetrating light of truth on all their actions. If it were adjudged that the dead man had led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honors of sepulture. But Masonry has no such tribunal to sit in judgment upon her dead; with her, the good that her sons

have done lives after them, and the evil is interred with their bones. She does require, however, that whatever is said concerning them shall be the truth; and should it ever happen that a Mason dies of whom nothing good can be truthfully said, she will mournfully and pityingly bury him out of her sight in silence.

Master. Brethren, let us profit by the admonitions of this solemn occasion, lay to heart the truths to which we have listened, and resolve so to walk that when we lay us down to the last sleep, it may be the privilege of the brethren to strew white flowers upon our graves and keep our memories as a pleasant remembrance.

Brother Senior Warden, announce to the brethren that our labors are now concluded, and that it is my pleasure that this Lodge of Sorrow be closed.

S. W. Brother Junior Warden, the labors of this Lodge of Sorrow being ended, it is the pleasure of the Master that it be now closed. Make due announcement to the brethren, and invite them to assist.

J. W. (calling up the Lodge). Brethren, the labors of this Lodge of Sorrow being ended, it is the pleasure of the Master that it be now closed.

Master. Let us unite with the Chaplain in an invocation to the Throne of Grace.

* * * * *

Master. This Lodge of Sorrow is now closed.

PART SECOND.

MASONIC LAW AND TRIALS.

CONTAINING

**THE POWERS OF LODGES, AND ALL MATTERS
PERTAINING THERETO.**

MASONIC OFFENSES.

TRIALS, AND APPEAL.

**RECENT RULINGS AND DECISIONS OF THE
DIFFERENT GRAND LODGES IN THIS COUNTRY
ON IMPORTANT POINTS AND QUESTIONS.**

CONCLUDING

**WITH THE ANCIENT CONSTITUTIONS AND
CHARGES, AND THE ANCIENT LANDMARKS OF
FREEMASONRY.**

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INHERENT AND CONSTITUTIONAL POWERS OF A LODGE.

The inherent powers of a Lodge are—

1. To fix its time of meeting.
2. To elect and install its officers.
3. To require its members to contribute to its funds.
4. To decide who shall be initiated therein or admitted members.
5. To make Masons of those it has decided to initiate.
6. To try members against whom charges have been preferred, to pronounce sentence, and enforce discipline.
7. To be represented at all communications of the Grand Lodge.
8. To instruct its representatives, for their government, at all such communications of the Grand Lodge.

The constitutional powers of a Lodge, subject to control by the Grand Lodge, are—

1. To make a code of By-Laws for its internal government.
2. To perform the work pertaining to the three degrees of Ancient Craft Masonry.
3. To transact all business that pertains to a duly constituted Lodge of Freemasons.
4. To appeal to the Grand Master or Grand Lodge from the decision of the presiding officer.
5. To change its place of meeting.
6. To control its funds.

Or in brief the powers of a Lodge are—

1. **EXECUTIVE**: in the direction and performance of its work, under the control of its Master, who has the primary executive power of a Lodge.
2. **LEGISLATIVE**: embracing all matters relating to its internal concerns.
3. **JUDICIAL**: embracing the exercise of discipline, and settlement of controversies.

Jurisdiction.

The jurisdiction of a Lodge extends in every direction half way to the nearest Lodge, but not beyond its Grand Lodge, or State line.

Masonic Offenses.

Cruel treatment of wife, child, or other member of one's family.

Defrauding a Lodge or a member.

Malfeasance in office.

Visiting clandestine Lodges.

Masonic intercourse with clandestine Masons.

Visiting a Lodge while under sentence of expulsion.

Non-payment of dues.

Abuse of the ballot.

Misconduct in the Lodge.

And all public crimes and misdemeanors involving moral turpitude, such as,

Atheism and blasphemy.

Drunkenness.

Fighting and brawling.

Slander.

Duelling.

Gambling.

Any violation of the law of the land is a Masonic offence, provided it be *malum in se*,

and not merely *malum prohibitum*—it must be an evil in itself and not merely wrong because prohibited by law.

Charges.

The charges proper to be written must be made in writing, signed by the accuser, filed with the Secretary of the Lodge, and read by him at the next regular communication.

The offence must be stated accurately and definitely, both as to the nature and substance of the accusation.

A general, or trivial, charge cannot be entertained.

Mere oral charges cannot be received, except there be portions of a charge that are of a nature that cannot be written.

Forms of Complaint.

To the W. Master, Wardens, and Brethren of Lodge, No. . . : Brother A. V. is hereby charged with *immoral, and unmasonic conduct* :

First Specification.—That the said A. V., on the . . . day of, 1880, in the public street, at, in the county of, was in a state of intoxication, in violation of his duty as a Mason, and to the scandal and disgrace of the Masonic Fraternity.

Second Specification.—That the said A. V., on the day of, 1880, at aforesaid, and at various other times and places, in the year 1880, was intoxicated, although admonished therefor by the Master and Wardens of this Lodge, in violation of his duty as a Mason, to the great scandal and disgrace of the Fraternity; and it is hereby demanded, that the said A. V. be dealt with therefor, according to Masonic law and usage.

R. L., *Junior Warden.*

Dated, 1880.

Complaint (in another form).

To the W. Master, Wardens and Brethren of Lodge, No. ...: Brother K. D. is hereby charged with *immoral, and unmasonic conduct*:

First Specification.—That the said K. D., on the day of, 1880, at, in the county of, in the presence and hearing of Bro. D. C. and others, spoke and declared of Bro. L. H., of Lodge, No. ..., these words in substance: that the said L. H. was a thief and a cheat, to the great injury of the said L. H., and to the common scandal and disgrace of the Masonic Fraternity.

Second Specification.—That the said K. D.,

on the day of, 1880, at
 aforesaid, in the presence and hearing of
 Mr. Y. Z., and others, publicly spoke and de-
 clared of the said L. H., who was not pres-
 ent, that he, the said L. H., was a thief,
 a cheat, and liar, in violation of the duties of
 the said K. D. as a Master Mason, to the great
 injury of the said L. H., and to the common
 scandal and disgrace of the said Lodge,
 No. ..., and of the Masonic Fraternity; and
 it is therefore hereby demanded, that the said
 K. D. be put upon trial therefor.

R. V., *Junior Warden.*

Dated , 1880.

These forms may be varied according to the nature
 and circumstances of different cases.

The charge having been presented in open Lodge,
 and received, the Master thereupon appoints commis-
 sioners to hear and try the same, pursuant to the pro-
 visions of the constitution, which is entered upon the
 minutes. The charges need not be entered, but the
 nature of them should be. It is then the duty of the
 Secretary to immediately serve upon the accused a copy
 of the charges, with the following notice annexed :

Notice of Charges (from first Form of Complaint).

Bro. A. V.: Take notice, that the within
 (or foregoing) is a copy of the charges pre-
 ferred against you, at a stated communication
 of Lodge, No. ..., held on the of

....., inst., and that Bros. N. V., S. R., and U. T. were appointed commissioners to hear and try the same.

P. W., *Secretary.*

Dated , 1880.

If the commissioners determine, at the time the charges are preferred, when and where they will meet for trial, the Secretary may add to the above notice the following: "and that they will meet for that purpose on the 10th instant, at 7 o'clock P.M., at Lodge room, at, at or before which time you are required to answer said charges."

Should the accused admit the charges when served upon him, proof of such admission or confession will be all that the commissioners are required to have made, and they will make up their minutes, and report accordingly, adopting the foregoing forms.

In case the accused absent himself, so that the charges cannot be personally served, a copy may be transmitted by mail, if his residence be known; if not, after a reasonable time, and after diligent inquiry, the Secretary should report the fact to the Lodge for their further action. In all cases the prosecutor or Secretary should take care that the accused be served with notice of the time and place of meeting of the commissioners for trial, at the time of service of the charges.

The charges being served, it is the first duty of the accused, if he has an objection to any of the commissioners, to make his challenge, that the Master, if satisfied that there is ground for it, may supply the vacant place by another appointment. If there be doubts as to its foundation, the Master, or other commissioners, may act as triers; but it is recommended that if there

be reasonable objection, or probable cause therefor be manifest, that the commissioner challenged remove all question by resignation.

The tribunal being properly constituted, it is next the duty of the accused to answer the charges. This being in every case equivalent to the well-known plea of "Not Guilty," a form is scarcely necessary, yet, for the sake of making up a complete record, in cases of appeal, one is given.

Answer.

A. V., in person, denies the charges made against him, and every matter and thing contained in the several specifications of the same, and demands trial thereon.

This answer will vary according to the facts of each case. One specification may be admitted and another denied. The charge and specifications may be admitted, and matters set up in extenuation or excuse. Assuming the answer to be a denial, the issue is formed and the parties proceed to trial. To procure the attendance of witnesses on either side, some process may be necessary. If the witness be not a Mason, his attendance must, of course, be voluntary; but a Mason is bound to obey a summons. This may be issued by any master of a Lodge, and in the following form:

Summons for Witness.

To Bro. C. D.: You are hereby summoned and required to attend as a witness before the commissioners appointed for the trial of A. V., on certain charges preferred against him, on the 10th day of . . . , instant, at 7 o'clock

p.m., at the Lodge room of Lodge, No. ..., in, and there to testify the truth, according to your knowledge.

H. L., *Master*.

Dated, , 1880.

This may be made to answer for several witnesses, by inserting their names and adding the words "and each of you" after the word "you." The brother disobeying such a summons may be proceeded against as in case of disobedience to any other summons. For this purpose the person serving it should note upon it when and how it is served.

The commissioners, having met for trial, should organize; that is to say, one of their number should preside, though they may choose another for that purpose; and another of them should be chosen to act as their clerk and keep the minutes of their proceedings. A copy of the resolution under which they were appointed, together with their appointment, should be furnished them by the Secretary. They should keep minutes of their proceedings, which may be in this form:

Minutes of Commissioners.

The commissioners appointed for the trial of A. V., on the charges, a copy of which is hereto annexed (marked A) pursuant to the following resolution (copy resolution), assembled at the Lodge room of Lodge, No. ..., on Thursday evening, the 10th of, 1880:

Present: N. V., S. R., and U. T., commissioners. S. R. officiated as chairman, and N. V. was chosen clerk.

A. V. appeared before them and objected to U. T., one of the commissioners, on the ground that he was present at the meeting of the Lodge when the charges were preferred, and voted for their reference.

Bro. U. T. stated that he had formed no opinion on the subject, and the other commissioners decided that he was competent to act as commissioner, to which Bro. V. took an exception.

The charges were then read by Bro. R. L., Junior Warden, together with the answer of Bro. A. V.

Bro. V. requested that S. H., Esq., an attorney and not a Mason, should examine the witnesses on his behalf and assist him in his defense. The commissioners decided against the request, but further decided that he might employ the services of any brother to assist him in his defense; to which Bro. V. took an exception. He then employed Bro. R. O. to assist him as counsel. Bro. O. objected to the form of the charges as being vague and uncertain, but the commissioners decided them to be sufficient; to which Bro. O. took an exception.

Bro. C. F. was then introduced as a witness by the Junior Warden, and testified as a Master Mason as follows: I am acquainted

with Bro. A. V. ; I saw him on street, in, on the first of last ; I was on the opposite side of the street ; he appeared to be much intoxicated ; he was there for about half an hour ; he reeled as he walked, &c.

On cross-examination Bro. C. F. further testified : I know that Bro. V. had been sick, &c.

The commissioners then adjourned to meet at the same place on Saturday evening, the, 1880, at 7 o'clock P.M.

Saturday evening,, 1880.

The commissioners met pursuant to adjournment : present, all the commissioners and also Bro. L., the Junior Warden, and Bro. A. V. and his counsel, Bro. O.

Bro. U. officiated as chairman.

Mr. H. C. was then introduced as a witness by the Junior Warden, and stated as follows :

I was in on the first day of April instant, &c.

The proofs on the part of the complainant here rested.

Bro. O., on behalf of Bro. A. V., then produced the sworn affidavit of Mr. J. B., to which the Junior Warden objected, on the ground that Mr. B. should be produced for cross-examination.

The commissioners sustained the objection on that ground, and Bro. O. took an exception.

Mr. B. was then produced, and the Junior Warden then consented that his affidavit might be read, which was read accordingly, and is hereto annexed (marked C).

The Junior Warden then cross-examined Mr. B., who stated as follows, &c.

The proofs being closed, after hearing both parties, the commissioners decided to meet again on the .. day of instant, to determine on their report.

Friday,, 1880.

The commissioners again met by themselves, and after consultation decided upon their report, a copy of which is hereto annexed (marked C), and notified the parties thereof.

Signed by the Commissioners.

The minutes have been given in full, because they present a convenient way of stating certain facts and proceedings on trial. Thus, the statement of formal objections and the grounds of them, together with the decision thereon of the commissioners, are here set forth; also, that the Junior Warden acted as prosecutor; that the employment of an attorney not being a Mason was not permitted, but that the accused was permitted to have counsel; that the first witness testified in his character as a Master Mason, and that the second witness, not being a Mason, made his statement merely, no oath being administered to either; that the testi-

mony is taken down in the words of the witness, and of course in the first person as he spoke ; that the precise point objected to is stated ; that the time and place of each adjournment are noted ; that a sworn affidavit was not admitted because no opportunity was given for cross-examination ; and, finally, that the commissioners met alone and decided upon their report, and then gave notice to the parties ; all of which may furnish useful hints to those engaged in such trials, without further comment ; it being presumed that the usual forms of such proceedings and the ordinary rules of evidence are understood and will be observed. It is at the option of the commissioners whether they will admit any one to be present but the parties and the witnesses testifying, but on all such occasions none but Masons should be admitted, except the witness not a Mason, and while testifying.

Notice of Decision.

To Bro. X. X., Junior Warden, and Bro. A. V.

You will each take notice that we have agreed upon and signed our report in the matter of charges against Bro. A. V., referred to us, by which we have found the charges sustained, and Bro. V. guilty thereof, and that the expenses of the proceedings be paid by him ; and that we shall present the report to Lodge at its stated communication, on the instant.

(Signed by the Commissioners.)

Dated , 1880.

The trial being concluded and the report thus agreed upon, the commissioners will have it drawn up in form for the action of the Lodge. This report need not, in the first place, contain anything but the facts found and the conclusions arrived at thereon by the commissioners. These conclusions, like those of any other committee, should be in the form of resolutions, for the definite action of the Lodge. Should the Lodge, on the report coming in, desire to hear the testimony read or any of the decisions stated, it will be the duty of the commissioners to comply.

Report of Commissioners.

To the W. Master, Wardens and Brethren of Lodge, No. . .

The commissioners appointed for the trial of Bro. A. V., on charges of intoxication heretofore preferred in this Lodge, respectfully report :

That they met at the Lodge room of this Lodge on Wednesday evening, the of last past, and proceeded to hear and try the matters referred to them.

That objections were presented to Bro. U., one of their number, which they overruled, and also refused to permit Bro. V. to appear by counsel, not being a Mason, and thereupon

Bro. R. O. appeared for him. That objections were made to the charges, which were overruled.

That they proceeded to take testimony (in the course of which they decided not to admit a sworn affidavit), and Bro. C. F. and Mr. H. C. and Mr. J. B. were examined as witnesses.

That they held three meetings, the last of which was for the purpose of agreeing upon and preparing their report.

That from the testimony before them they find the following facts:

1. That Bro. A. V. was intoxicated with spirituous liquors, in a public place, at, on the first day of, 1880.

2. That Bro. A. V. has been at least twice intoxicated in a public place, in, aforesaid, within two weeks previous to the said first day of, 1880.

They therefore recommend the adoption of the following resolutions:

Resolved, That the charges of intoxication against Bro. A. V., made and presented to this Lodge on the 9th day of, 1880, are sustained, and that he is guilty of the said charges.

Resolved, That Bro. A. V. be and he is hereby suspended from this Lodge, and from the rights and privileges of Masonry, for the space of three months from this date.

The commissioners' charges and incidental expenses amount to the sum of ten dollars, which they adjudge that Bro. A. V. should pay, of all which they have notified the Junior Warden and Bro. A. V. All of which is respectfully submitted,

S. R.	} <i>Commissioners.</i>
U. T.	
W. V.	

Dated, , 1880.

If the resolutions be adopted, the Secretary of the Lodge should transcribe them on his minutes, together with the adjudication as to charges and expenses. The resolutions, however, are subject to the action of the Lodge, who may reverse the decision of the commissioners, or, if sustained, may amend the resolution as to the penalty by increasing or diminishing it; the decision of the commissioners, however, as to expenses is final. Should the resolutions be adopted (and for this purpose a majority vote is sufficient, unless the by-laws provide differently), and the accused be absent from the Lodge, it is the duty of the Secretary to furnish him immediately with a copy of the resolutions and of the award as to expenses, with a notice.

Notice of Judgment.

To Bro. A. V.:

Take notice, that the foregoing is a copy of resolutions adopted by Lodge, No. ..., at their communication held at their Lodge room in, on the day of

..... instant, together with a copy of the award made by the commissioners as to expenses.

D. L., *Secretary*.

Dated, , 1880.

The foregoing is an exhibit of the proceedings from complaint to judgment, in a Masonic trial on charges preferred. Some of them may be found practically unnecessary, but the complaint, minutes, and report are deemed important, and should be substantially followed in every case. Other proceedings may be adapted to them, varying the allegations to suit the case, and bearing in mind that the decision of the commissioners is final, unless an appeal be taken from it. In such cases the report will be made to the Grand Lodge, and the minutes, with the report annexed, filed in the office of the Grand Secretary, and notice given to the parties by the commissioners. Their report need not conclude with resolutions, but with an award of judgment in the nature of both a verdict and sentence. It may be in this form, in place of the recommendation of resolutions:

Report of Commissioners (*another form*).

The said commissioners do therefore adjudge and determine as follows:

1. That the charges of intoxication against Bro. A. V., of Lodge, No. ..., preferred by Bro. C. D., of Lodge, No. ..., on the day of, 1880, are sustained, and that he is guilty of the said charges.

2. That the said Bro. A. V. be and he is hereby suspended from said Lodge, and from the rights and privileges of Masonry, for the space of six months from this date.

3. That the said A. V. be adjudged to pay the charges and expenses of the proceedings on this trial.

The charges and expenses, &c. (as in the preceding report, except as to parties notified, and add) and our report has been duly filed with the R. W. Grand Secretary (dated and signed by the commissioners).

The following may be the form of their notice :

Notice of Judgment by Commissioners.

To and :

Take notice that we have this day made and signed our report to the Grand Lodge, by which we have adjudged and determined that Bro. A. V. is guilty of the charges preferred against him, and that he is suspended from Lodge, No., and from the rights and privileges of Masonry, for the space of six months, and that he do pay the costs and expenses of the proceedings before us, amounting to the sum of ten dollars.

Signed by the Commissioners.

Dated, 1880.

The subject of Appeals next claims attention, and will follow the form of proceedings after trial on charges preferred in a Lodge against a member.

The time limited for bringing an appeal varies in different Jurisdictions ; but where a party is intending to appeal it is advisable that he give notice of it immediately, which may be in the following form :

Notice of Appeal:

To D. L., Secretary of Lodge, No. . . :

Take notice, that I shall bring an appeal from the action of said Lodge on the day of, 1880, in passing sentence of suspension on me for six months, to the M. W. Grand Lodge of the State of (or the M. W. Grand Master, R. W. Deputy Grand Master, or R. W. District Deputy Grand Master of this district, as he may choose), on the grounds to be stated in my appeal.

A. V.

Dated, 1880.

On receiving this notice, the Secretary of the Lodge—or the commissioners—will transmit to the Grand Lodge, or Grand officer, as the case may be, a copy of the minutes of proceedings embracing the evidence, with a copy of the report, to the Lodge—marked C and numbered 8—annexed, all duly attested and certified ; and by carefully observing these directions it may always be done promptly. This, if filed with the Grand Secretary, may be furnished to the Grand Lodge, or its Committee on Appeals, or to the Grand officer appealed to, when desired. When the appeal is to a Grand officer, the report may be transmitted to him directly, to be by him after-

wards filed with the Grand Secretary. The appellant should next prepare his appeal, which may be in this form :

Appeal.

To the M. W. Grand Lodge of the State of
 (or M. W. Grand Master) :

The undersigned hereby appeals to you from the decision of Lodge, No. ..., made, 1880, in passing sentence of suspension on him for six months, and he specifies the following as the ground of his appeal :

1. That U. T., one of the commissioners on his trial, was incompetent to act, having been present at the meeting of said Lodge when the charges were preferred, and voted for their reference.

2. That the commissioners erred in deciding that R. O., Esq., should not be allowed to assist the undersigned in his defense.

3. That the second specification of the charges is vague and uncertain.

4. That the commissioners erred in receiving testimony as to appearances of intoxication.

5. That they erred in rejecting the sworn affidavit of J. R.

6. That the proofs in the case were not suf

ficient to warrant the finding of the commissioners.

7. That the Lodge erred in passing the resolution of suspension by a majority vote.

All of which appears by the papers, proceedings, and evidence in the case.

Dated,, 1880.

A. V.

A copy of this appeal should be served on the Secretary of the Lodge; and it is best, also, to serve a copy on the appellate tribunal or officer. An answer should be made to the appeal by the Lodge. As in most cases this is merely taking issue, the form of an answer on appeal may be as follows:

Answer to Appeal.

. Lodge, No. . . , answers the appeal of A. V. and says:

That the said Lodge denies that there is any error in the proceedings of said Lodge, or of the commissioners appointed for the trial of the said A. V., and further says that the decision of said Lodge in said case is sustained both by the law and evidence applicable thereto.

S. L., *Junior Warden*.

Dated,, 1880.

This is general, and if a specific denial is deemed necessary—taking issue upon each of the grounds of

appeal and assigning reasons therefor—it may be made after the foregoing form in commencement, and adding thereto as follows :

Because the said Lodge says as to the first ground of appeal, &c.

And because the said Lodge says as to the second ground of appeal, &c.

The case being thus fairly brought up on appeal, the Grand Lodge or Grand officer may hear the same, either by oral argument, or the appeal and answer thereto may be made sufficiently full to call attention to all the points in the case and the reasons therefor. If the Secretary of the Lodge shall have omitted a transcript of the proceedings of the Lodge, and the same be required to make the case perfectly understood, the Grand Master, Deputy Grand Master, or District Deputy Grand Master may make an order in this form :

Order on Appeal.

OFFICE OF THE GRAND MASTER OF MASONS, }
, 1880. }

To the W. Master, Warden and Brethren of
 Lodge, No. . . :

Bro. A. V. having duly appealed from the decision of your Lodge made on the, 1880, suspending him for six months, you are hereby required to transmit, by the hand of your Secretary and seal of your Lodge, a transcript of all the proceedings in the case of the said A. V., from the time of the presentation of the charges against him until the final ac-

tion of your Lodge thereon, with the several dates thereof, together with all papers and documents relating thereto not heretofore returned, within days from the receipt of this order by you.

Given under my hand and private seal on
the day and year first above written.

., *Grand Master.*

After argument the appellate tribunal will, with all convenient dispatch, pronounce the decision. If made by a Grand officer, it should be filed, together with the appeal papers, in the office of the Grand Secretary, and may be in this form :

Decision on Appeal.

OFFICE OF THE GRAND MASTER OF MASONS, }
&c.,, 1880. }

IN THE MATTER OF THE APPEAL OF BROTHER A. V.	}
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Bro. A. V. having appealed from the decision of Lodge, No. . . , made on the . . . , 1880, by which he was suspended from the rights and privileges of Masonry for six months, on charges of intoxication ; and having heard the case, I have carefully considered the facts appearing on said appeal, and the grounds of error alleged by him. There does

not seem to be any error or irregularity in the proceedings, or in the several decisions of the commissioners on the trial, and the facts of the case warrant the conclusions of the commissioners and the decision of the Lodge.

[If the officers desire to review the facts or comment upon any of the points taken, he may here insert his remarks and reasons.]

My judgment and decision, therefore, is, that the proceedings and decisions of Lodge, No. . ., in the case of Bro. A. V., be and the same are hereby affirmed.

....., *Grand Master.*

If the decision be reversed, the appellate officer will vary the second paragraph and give his reasons for dissenting from the conclusions of the commissioners and Lodge, and use the word "reversed" in the last paragraph, instead of "affirmed." Should he desire to make any special order in the case, it may be added at the end.

When an appeal is taken from the decision of a Grand officer, on appeal to the Grand Lodge the case will be heard on the papers which were before him, and it will only need the following and final form of an appeal to bring up the matter, which should be served on the Lodge through its proper officer, a

reasonable time (say twenty days) before the annual communication of the Grand Lodge, and a copy transmitted to the Grand Secretary forthwith.

Final Appeal to Grand Lodge.

To the M. W. Grand Master (or R. W. Deputy Grand Master) and the W. Master, Wardens and Brethren of Lodge, No. . . :

The undersigned, A. V., hereby appeals to the M. W. Grand Lodge of the State of, from the decision of the M. W. Grand Master, made in and by his order of, 1880, in the case of this appellant, affirming the decision of said Lodge on the, 1880, in the same case, on the grounds particularly stated and set forth in his appeal to the M. W. Grand Master, dated, 1880, and respectfully prays your consideration thereof and judgment thereon.

Dated,, 1880. A. V.

At the next meeting of the G. L. this appeal is acted upon, and the case FINALLY disposed of.

If the accused fails to appear and answer the charges after personal service, the Commissioners may proceed, after taking proof of such service, to take proof of the charges, and in such case the Master should appoint

some brother to appear for him. The minutes and report in such cases should be full, and the forms given can readily be modified to suit such a state of facts.

From the foregoing, sufficient may be gathered to apply to nearly every case of Masonic discipline and trial.

RECENT RULINGS, DECISIONS, AND STATUTES OF THE GRAND LODGES IN THIS COUNTRY ON IMPORTANT POINTS AND QUESTIONS.

Jurisdiction.

That the jurisdiction of a Lodge over candidates extends to a point half-way between it and the nearest Lodge. Such point to be ascertained on an air line from Lodge to Lodge.
—*Stats. N. Y.*

The practice that an offending brother is amenable to the Lodge in the jurisdiction of which the offence is committed, does not obtain in this jurisdiction. — *Decis. G. L. N. J.*; also *N. Y.*, and generally concurred in.

The fact that a Lodge has rejected an applicant *does not give it perpetual jurisdiction over the rejected candidate.* — *Dcs. G. L. Ten.*

Election or acceptance of the petition of a candidate does not make him the property of the Lodge petitioned, but only signifies that the electing Lodge has examined into his char-

acter and standing, and is willing to initiate him on his application. Suppose he never applies, there is certainly no power, moral or physical, to compel him to that course, nor is there any law with which we are acquainted to prevent him from selecting some other Lodge.—*Simons, in Prads. N. Y.*

Election—Installation.

Lodges are bound to elect their officers at the prescribed time; nor can they anticipate or postpone it, unless by dispensation from the Grand Master.—*MACKEY, P. M. L., 112.*

Majority Necessary to Elect.

The general usage is that a *majority* of all the ballots or votes are sufficient to elect to any office in a Grand or Subordinate Lodge.

That a Lodge must be summoned for the annual election of officers. A Master refusing to summon the Lodge for that purpose is liable to discipline, and if the election be held at a meeting to which the members are not summoned, it may be set aside for irregularity.

That a Master of a Lodge should be installed after each re election.—*Stats. N. Y.*

A Lodge must be duly constituted before it can commence work under its charter. Pre-

vious to which the petitioners can meet, simply as Masons, and not as a Lodge.

No Lodge is authorized to commence work under its charter until the officers thereof have been regularly installed.—*Consts. Ohio, Indiana, Nebraska.*

That a member of a Lodge may be installed by proxy in any office, of which he has signified his acceptance, except that of Master, in the discretion of the installing officer. An installation by proxy is rendered valid by any subsequent act of the brother thus installed which would tend to show his acceptance of the office.

That the ceremony of Installation must be performed by an Actual Master or Past Master of a Lodge.—*Trans. N. Y., 1875, pp. 32, 33.*

Vacancies, How Filled.

A vacancy in an elective office, except that of Master or Warden, may be filled by ballot at any Stated Communication upon full notice to the members. A vacancy in an appointed office may be filled at any time. In case the offices of Master and Wardens become vacant, an election can be held only by virtue of a dispensation from the Grand Master, which is without fee, and must be applied for by two-thirds of the members present, to be so certi-

fied by the Secretary; and in case such election be held, the members shall be summoned as for an annual election, and its result shall be immediately reported to the Grand Secretary, and the officers duly installed.

In the case of the death, absence, or inability of the Master, or a vacancy in his office, the Senior and Junior Wardens will, in succession, succeed to his prerogatives and duties for all purposes, except such as pertain to the installation of the officers.

From the decision of the Master, or Warden presiding in the absence of the Master, there shall be no appeal except to the Grand Master or Grand Lodge.—*Stats. N. Y.*

Cannot Resign.

The principal officers, elected and installed, cannot and should not resign.—HUBBARD, *G. M. Ohio.*

No officer can resign his office after he has been installed.—MACKEY, *P. M. L.*, 120.

The Master and Wardens of every warranted Lodge, if installed, cannot resign.—*Const. N. Y.*

Appeals from the Decision of the Master.

No appeal to the Lodge can be taken from the decision of the Master, or the Warden oc-

cupying the chair in his absence.—*Consts. N. Y. and Min.*

No appeal lies from the decision of a Master of a Subordinate Lodge, or his Wardens, in the chair, except to Grand Lodge.—*C. F. C. N. H.*

Business.

The general rule is, that all business of Masonry, except conferring the first two degrees, must be transacted while the Lodge is opened on the Third Degree.

Elections, and all other business and work, are done in a Master Mason's Lodge, excepting only such business or work as shall strictly belong to the lesser Degrees.—*Const. Penn.*

All business of a Lodge must be transacted in the Master's Degree, for the reasons, that none below that degree have a right to know what is done in a Master's Lodge; and members of a Lodge, that is, Master Masons, can only participate in its business.—*LEWIS, G. M. of N. Y.*, generally concurred in.

Opening a Lodge in the Third Degree with the first seven officers opens both the other Degrees, and the Lodge may call to either of the other Degrees without the formality of opening.—*Dcs. G. L. Vt.*

No ballot shall be taken for initiation or

membership, unless there are at least seven members of the Lodge present.—*Const. Me.*

Examination of Visitors.

A Brother must have sat in open Lodge with another before he can properly avouch for him.—SMITH, *G. M. Ark.*

If a positive rule is to be laid down, it would be better to say, that no visitor shall be admitted into a Lodge, except with the avouchment of a well-known and skilful Mason, or upon examination by a committee.—MACKEY, *S. C.*

Lawful Masonic Information.

Sitting in open Lodge with a Brother, or avouchment by a Brother who has done so, or through personal examination, either constitutes “lawful Masonic information.”

Qualifications of Candidate.

By general concurrence, where the deformity does not amount to an *inability to meet the requirements of the ritual, and honestly to acquire the means of subsistence*, it constitutes no hindrance to initiation.

Ballot.

No ballot on a petition for initiation, passing or raising, or for affiliation, can be taken

at any other than a Stated Communication, and unless the ballot be unanimous in favor of the petitioner he shall be declared rejected.

Every member of a Lodge present at any balloting therein for initiation, advancement or affiliation, must vote.—*Const. N. Y.*

One ballot is sufficient for the three degrees unless good and valid objections are interposed.—*Decs. Vt.*

In balloting for a candidate, when one black ball appears the Master may order a second or even a third ballot without declaring the result.

The petition of one who has been rejected cannot be received again by the same or any other Lodge until after the expiration of one year.

There shall be but one ballot for all the degrees. If objections are made to a candidate after initiation, charges shall be preferred, and a trial had as provided in Article XVII.—*Const. N. H.*

On the ground of mistake, the ballot may be passed the second or even third time; but no more than three times.—HATCH, *C. F. C. of N. Y.*

In any case, the result of the third ballot is final; nor can it be set aside or reversed by

the action of the Grand Master or Grand Lodge.—*MACKEY, P. M. L.* 201.

A decision reached by a secret ballot cannot be reconsidered by the Lodge.

Written ballots only can be used in electing officers. When bearing more than one name, they are to be considered irregular and not counted in the total of the ballot. The use of printed ballots is unmasonic and is prohibited. In deciding questions by ballot, other than the election of officers, balls and cubes must be used instead of written ballots.—*Prdgs. G. L. N. J.*

The motive of casting a ballot will not alter the effect of a rejection of a candidate; but if a brother discloses the ballot he has cast, he may be disciplined therefor.—*Section 65 of the Stats. N. Y.*

Any member of a Subordinate Lodge may object to the initiation, passing, or raising of a candidate, at any time before the degree is conferred; and it shall be the duty of the Lodge to investigate such objections before proceeding further with the candidate.—*Const. Mass.*

Where an Entered Apprentice applies for advancement, and a brother objects on account of a personal difficulty, the Master should stop the ballot, refer the matter to a committee to

investigate and settle the difficulty if possible, and report to the Lodge.—*Edict G. M. Ark.*, 1868.

A member of a Lodge should not say that he did not cast a black ball, because each member would have the same right, and thereby the secrecy of the ballot would be invaded.

Neither the rejected applicant nor the Lodge can compel the objecting brother to give his reasons.—*G. M. Du Val, Ark.*, 1873.

Proficiency.

No candidate shall be passed to the degree of Fellow Craft, or raised to the sublime degree of Master Mason, without proof of suitable proficiency in the preceding degree, ascertained from an examination by a competent brother in open Lodge, or by a committee appointed for that purpose.—*Stats. N. Y.*

A candidate for advancement must be examined in open Lodge, and prove proficient in the degree previously taken by him. The examination should take place before the ballot, but if the Lodge neglect to examine before balloting, it should be done afterward, before the candidate is advanced, and his advancement must be postponed, until he proves proficient.—*G. M. English, Ark.* Generally concurred in.

Work and Lectures.

It shall be the duty of the Grand Lecturer and his assistants to impart the Standard Work and Lectures approved and determined by the Grand Lodge, to the Lodges or brethren in this jurisdiction, in such manner as the Grand Lodge may prescribe.

Every Lodge shall adopt and practise the Standard of Work and Lectures imparted by the Grand Lecturer or Assistant Grand Lecturers, and no other; and any Lodge violating this provision without express authority from this Grand Lodge, shall be subject to punishment.—*Const. N. Y.*

To be able to do good work is but a small part of our beautiful system, and yet it is a very important part. I notice the Lodges that always do good work have a good attendance at their meetings, while those that do poor work have difficulty in getting a quorum. Herein we have one remedy for decaying and decayed interest among our Lodges.—*G. M. Kans.*

Membership.

Membership in a Lodge shall only be acquired by a brother in the manner following:

1. By having been named one of the persons to whom was granted the Dispensation or Warrant under which the Lodge is constituted.

2. By having been accepted by the Lodge as a candidate, and afterward having received the third degree.

3. By regular affiliation.—*Const. N. Y.*

A candidate for the *degrees* must make application to the nearest Lodge, but having received them, he may join **any** Lodge that will receive him.

A Master Mason is not restricted in his privilege of application for membership within any geographical limits. He has the right of applying for membership to any Lodge that he may select.—*Mackey, P. M. L.*, 250.

But any member of a Lodge against whom charges are not pending, and whose dues and indebtedness to the Lodge are paid, may withdraw from membership by presenting a written application therefor, at a Stated Communication. The Lodge shall grant the request of the brother by dropping his name from the rolls, and his membership shall thereby be terminated.—*Stats. N. Y.*

Dimitting.

A dimit having been voted, neither the Master nor Secretary can refuse to deliver the brother a certificate of the same, if he requests it. Still the *act* of the Lodge severs the membership—not the issuing of the certificate;

the certificate being *only evidence* of the dimission.

The Grand Lodges of WISCONSIN and MISSISSIPPI allow a dimit as a matter of right to a brother in good standing, who has paid his dues.

A majority vote is sufficient to dimit a brother applying for it. While it requires two-thirds to suspend or expel a brother, he may retire voluntarily, by consent of the majority present at a regular meeting.—*G. M. Williams, Ark.*, 1872.

When a brother applies for affiliation, if elected, his dimit belongs to the Lodge; if rejected, it is to be returned to him without any endorsement thereon.—*G. M. McGuire, Ark.*, 1877.

A Warden elect cannot dimit during the term for which he is elected and installed.—*Prcgs. of Ark.*, 1877.

A non-affiliated Mason is not obliged to apply for affiliation to the Lodge in whose jurisdiction he resides. He may apply to any Lodge in the State.—*Edict, Ark.*, 1870.

As the election or rejection of an application for affiliation does not give a Lodge control over the applicant, he may withdraw his application after it has been presented, referred to and reported on by the committee.—*Stats. N. Y.*

That a Master Mason in good standing is at liberty to affiliate with any Lodge in this jurisdiction, without reference to residence, which will accept his application.

That the rejection of an application for affiliation confers no jurisdiction on the Lodge so acting, and it is not necessary for the Secretary of the Lodge to notify other Lodges of the fact.—*Stats. N. Y.*

Resolved, That the Grand Lodge of Iowa regards the recent legislation of some three or four of the Grand Lodges, denying the inherent right of members to voluntarily withdraw from the Lodges, and the imposing of unusual and unmasonic penalties upon those who have thus withdrawn, in forcing affiliation and inflicting penalties upon all who do not affiliate, as a removal of one of the landmarks of Masonry, destructive of the voluntary principle upon which it is founded, and productive of the most pernicious results, and demanding the protest of all those who would preserve the institution of Masonry from a policy productive only of ruin or injury.

Coerced membership, like coerced morality, is not very desirable. Membership by free-will and accord is far more acceptable and useful. But, aside from this, Masons have rights and privileges *of which they cannot be*

deprived by mere *ipse dixit*, * * * * * From all this the whole fraternity should learn a very important lesson, namely, that not the payment of a few dollars of Lodge dues, but *true Masonic conduct and work*, constitute good standing in Masonry, and are the title to Masonic rights, privileges, and honors.—*Parvin, Procdgs. Iowa.*

Charges.

After service of the charges against a brother, the Commission shall appoint a time and place for the trial convenient to the parties, and summon them and their witnesses; and any Master of a Lodge may issue a like summons for witnesses at the request of either party.

That where but one Commissioner at a Masonic trial is challenged by either party, it is the right and duty of the other Commissioners to try the challenge.

When the trial is concluded, the Commissioners shall, as soon as possible, make their report of the facts found by them, and their determination upon the matter, and give notice thereof to each of the parties, and a majority of the Commissioners must concur in the judgment of the Commission; a copy of which report must be filed with the Grand Secretary.

The decision of the Commissioners shall be

final, unless an appeal shall be taken therefrom to the Grand Master or Grand Lodge within six months.

When charges are received by a Lodge against a brother, a committee appointed to investigate said charges, and the committee report the charges sustained, and the Lodge receive said report, the Lodge cannot vote down the charges and the report of the committee at the next Stated Meeting, and acquit the brother. The brother must be put upon his trial in said Lodge.—*G. M. of Ark.*, 1878.

Question.—When charges have been preferred against a brother, can they be disposed of without going into a trial? *Answer.*—Most certainly a trial can be stopped at any time, by consent of the contending parties. After charges are preferred and placed in the hands of a committee for investigation, the Lodge then becomes one party and the accused the other.—*G. M. of Ark.*, 1874.

Your committee, to whom was referred the question—"Can a Lodge withdraw charges after a Commission has been elected, and the brother against whom they have been preferred notified of the time of trial?" would answer that the Lodge can withdraw charges *provided* they are satisfied they have not jurisdiction, or, if the party preferring the charges and

the Lodge are convinced that the charges can not be sustained.—*Decis. G. L. Neb.*, 1882.

When charges are preferred against an offending brother, and at the same or a subsequent communication, counter-charges are preferred, separate committees must be selected to take testimony in each case. When the report of either committee is filed, the Lodge must forthwith hear argument, and render judgment thereon without regard to the other set of charges.—*Decis. G. M. N. J.*, 1882.

Charges preferred, which if proven would not constitute a Masonic offence, may be and should be dismissed by the Lodge or officer before which the same may have been preferred.

After charges have been preferred and read in open Lodge, a committee of reconciliation may be appointed, when the charges grow out of a business difficulty between two brothers.—*G. M. Ark.*, 1881.

Charges for unmasonic conduct must be accompanied with specifications, or there can be no trial.—*SWIGERT, G. M. Ky.*

Charges against a brother do not, before trial, render him ineligible to office, or suspend him from office, he being entitled to the presumption of innocence till the charges be proved.—*LEWIS, G. M. of N. Y.*

Service of Notice.

The Secretary of the Lodge, under the direction of the Master, shall serve, or cause the accused to be served with, an attested copy of the charges, and shall give him seasonable notice of the time and place of hearing, if his residence be known.—*Consts. Me. and R. I.*

Testimony.

The accused may select any brother for his counsel, and the witnesses shall testify, if Masons, on their honor as such. Hearsay evidence shall be excluded.—*Consts. Me., Vt., Mass., R. I., Wis., Mo., Cal., and Kansas.*

The testimony of a person who is not a Mason is *generally* admissible. Such testimony is always to be taken by a committee, and on oath administered by a competent legal officer.—*MACKEY, U. M. L., xvii., 328.*

All testimony, whether of Masons or others, shall be taken upon their honor, and such testimony as cannot be taken in the lodge-room shall be taken before some disinterested member, who shall be appointed by the Worshipful Master, notice being given the opposite party of the time and place.

When the evidence is closed, the prosecutor may comment upon the evidence. The accused, or any member whom he may desire to

represent him, or, in the absence of the accused, the member who had been appointed by the Worshipful Master, may be heard in reply.

After the comments upon the evidence shall be closed, the accused shall withdraw from the lodge-room.

A vote shall then be taken upon each specification under each charge, and upon each charge, in their order, the prosecutor and the brother alleged to have been wronged not being permitted to vote; and it shall require a vote of two-thirds of the other members present to sustain any specification or charge.

When the charges shall have been voted upon, if any shall be sustained, the Lodge shall proceed to vote, the prosecutor and wronged brother being excluded, upon the infliction of punishment.

The highest order of punishment shall first be proposed; if that be not sustained, then the next milder punishment, until the grade be fixed; and no greater number of votes shall be required to inflict a punishment than is necessary to sustain a charge. The accused shall then be admitted and informed of the result of the trial.

Any member who shall deem himself or the cause of Masonry injured by the decision of his Lodge in any trial, and desiring to appeal

therefrom, shall, within six months of the date of the trial, file with the Secretary of said Lodge a written notice of appeal to the Grand Lodge, which notice shall set forth his objections to the action of the Lodge.—*Decis. G. L. Ark.*, 1873.

First.—Can a witness refuse to answer any question during the progress of a trial for the reason that the answer might commit himself?

Yes.

Second.—Can a witness refuse to answer upon the grounds that he, by so doing, would violate his Master's O. B.?

Yes.

Third.—Can the voluntary confession of a brother before trial be introduced as evidence against him?

Yes.

Fourth.—On the investigation of a charge against a brother for gambling, a brother introduced as a witness refused to answer questions, on the ground that he could not answer without criminating himself. Was his excuse sufficient?

Yes.

The Lodge should be opened in the highest degree to which the accused has attained; the accused and accuser should be present (if the latter be a Mason), and also be present at all examinations of witnesses.—**MACKEY.**

Penalties.

If the verdict is "guilty," the presiding officer must put the question as to the nature and amount of punishment. He will commence with expulsion, and, if necessary, proceed to propose indefinite, and then definite suspension, exclusion, public or private reprimand, and censure.—MACKEY, *U. M. L.*, xvii., 324.

The penalties which may be inflicted for a violation of Masonic law shall be: *First*, reprimand or censure; *Second*, suspension from all the rights of Masonry, which shall be for a definite time; and, *Third*, expulsion.

Reprimand.

A *reprimand* is the mildest Masonic penalty, except that of a fine. It is administered for light offences, and where suspension would be too severe. It may be private, where no one is present except the Master and the offending brother, or in the presence of the whole Lodge, and it may be administered by a majority vote, without a formal trial.

Definite Suspension.

The brother returns to his former rights and privileges at the expiration of the time for which he was suspended.

Sentence of definite suspension expires with

its limitation, and its expiration restores the suspended brother to all rights and privileges held before suspension, without any action by the Lodge which suspended him.—*Decis. G. L. N. J.*, 1882.

Indefinite Suspension

Places a brother in the same position, for the time being, as an expelled Mason. He can only be reinstated by the Lodge which suspended him.

That expulsion in every case, is from the rights and privileges of Masonry, and carries with it the loss of membership in a Lodge. Restoration, by act of a Lodge or Grand Lodge, is to the forfeited rights of Masonry, but not to membership, which ceased when the act of expulsion took effect, and which can only be resumed by regular affiliation.—*Trans. G. L. N. Y.*, 1875, pp. 32, 35.

The expenses which may be incurred by the Commissioners in conducting a Masonic trial shall be borne by one or both of the parties to the controversy, as may be determined by the Commissioners and set forth in their report, and payment of such expenses may be enforced in the same manner as Lodge or Grand Lodge dues, or by proper Masonic discipline.—*Stats. N. Y.*

Appeal.

Any brother who may feel aggrieved by the decision of any Lodge, or other Masonic authority, in this Jurisdiction, may appeal therefrom to the Grand Lodge, which appeal shall be in writing, specifying particularly the grievance complained of.—*Consts. Vt., and Mass.* Generally concurred in.

When notice of appeal to the Grand Lodge shall have been filed with the Grand Secretary, that officer shall immediately, or as soon as received, send to the Chief Commissioner all papers and reports having reference to the case, to the end that the Commissioner of Appeals may have time to examine the appeal in advance of the meeting of the Grand Lodge.

The appeal shall be heard before the Commissioner of Appeals during the session of the Grand Lodge, and the decision of the Grand Lodge upon the report of said Commission shall be conclusive upon all parties.—*Stats. G. L. N. Y.*

IN OHIO, INDIANA, and NEBRASKA, one year is allowed in which to take an appeal to Grand Lodge.

IN VERMONT, FLORIDA, and CALIFORNIA, the appeal must be taken to the next Annual Communication of Grand Lodge.

IN NEW YORK, MARYLAND, MISSISSIPPI, and MINNESOTA, an appeal must be taken within six months after sentence.

Finality of Judgment.

We are of the opinion, that when the Grand Lodge at a Stated Communication, in its regular order, acts and renders its judgment upon the findings and evidence of a Subordinate Lodge, in cases of expulsion or suspension, such judgment is *final*, unless it is obtained by *fraud* or *mistake*.

If material papers or evidence on a trial were not returned, or had been mislaid or abstracted, and the Grand Lodge acted ignorantly thereof, this would be fraud or mistake, and would authorize the opening and setting aside of the judgment of the Grand Lodge.

But *fraud* or *mistake* does not mean that this Grand Lodge can reopen and set aside the judgment thereof in such cases at a former communication, because, in its opinion, such Grand Lodge erred or was mistaken in its judgment or conclusion, either in its law or facts, or both.

Masonic trials must have an end. There must be a judgment that is final. Otherwise a person may be a Mason this year, and not the

next, and so alternate yearly, indefinitely and upon the same charges.—*G. L. Wis.* Generally concurred in.

Restoration.

A Lodge having expelled a member, may restore such expelled Mason to the rights of Masonry at any time and by a *majority vote*, notice of a motion to do so having been made at a preceding Stated Communication, and a Lodge may terminate a definite suspension at any time. Provided, that such restoration shall not be made when the Grand Lodge shall have affirmed the decision on appeal.—*Stats. N. Y.*

An expelled or suspended Mason may be restored by the Lodge in which he was expelled or suspended by the unanimous vote of the Lodge; provided, that the application to be restored be presented at a stated meeting, referred to a committee, reported on favorably, and a vote taken when at least *two-thirds* of the members of the Lodge are present.

A Lodge cannot refuse to *act* upon an application for reinstatement for suspension for non-payment of dues.

A Lodge may receive the petition of an applicant who has been rejected by a Lodge not having jurisdiction, without obtaining the

consent of the rejecting Lodge.—*Decis. G. L. Ills.*, 1882.

Liability of the Master.

A Master of a Lodge, or any member thereof, is liable to Masonic discipline for the violation of *any* moral law, or for an offence deemed criminal by the law of the land.

Charges against the Master of a Lodge for official misconduct, while holding the office of Master, shall be presented to the Grand Master or the Grand Lodge only during the term of said Master, or within one year thereafter.

Section 73 of the Statutes, directing that charges for official misconduct against a Master shall be made during his term of office, or within one year thereafter, does not prevent a Lodge from trying and punishing a brother for so grave an offence as the embezzlement of its funds, while holding the office of Master, on discovery of the crime.—*Trans. G. L. N. Y.*, 1876, p. 30.

Lodges and Masters.

Question.—If the majority of the members of a Lodge are implicated in a Masonic offence, how can they be proceeded against, and can any Mason except a member of the Lodge so offending, prefer charges?

Answer.—Charges may be preferred in such a case by any brother, and if the Master be implicated the District Deputy will appoint a Commission of Masters or Past Masters in the case of the Master, and of members of the Lodge in case of the other offending brothers. If a majority of the members are charged, still let the complaint against them be preferred, tried, and if justice be trifled with, the Grand Master or Grand Lodge will remedy the wrong on appeal. In such a case the Grand Master would, perhaps, consider it his duty to suspend the warrant until the meeting of the Grand Lodge.

Any five members of his Lodge or the Deputy Grand Master, may impeach the Master of a Subordinate Lodge before the Grand Master, who shall order an investigation of the charges; and if, in his opinion, they are well founded, and of a character to justify the proceeding, he may suspend the delinquent, and summon him to appear at the ensuing meeting of the Grand Lodge.—*Edict, G. L. Ark.*

Decis. G. M. of Ohio, 1881.

1. That counsel in a trial must be a Master Mason, but not necessarily a member of the same Lodge as his client.
2. That waiver of jurisdiction by one Lodge

to another, only affects the particular person in whose favor it is granted.

3. That waiver, if unconditional, would transfer the candidate to the second Lodge, otherwise it would merely be consent and the jurisdiction would remain with the first Lodge.

4. That a Lodge has the right to dismiss charges, and having so dismissed them, irregularities in the proceedings do not affect the result.

5. That where certain brethren joined a Lodge on dimit and after being members and officers thereof for several years it was discovered that their acceptance had been irregular, it was too late to correct the irregularity.

We remark that Judge LEWIS, when Grand Master of New York, made an exactly similar decision.

6. That it is not proper to make a Mason of one who refuses to declare his belief in the existence of God.

7. That where jurisdiction over a candidate has been ceded by one Lodge to another, it cannot be resumed by the consenting Lodge.

Controversies and Arbitration.

Though Lodges should not be made court-rooms to decide civil controversies, Masons are

advised to settle such differences by Masonic arbitration.—*Edict, G. M. Ark.*, 1867.

ARBITRATION.—Brethren consenting to an arbitration, pledging themselves to abide the same, forfeit their Masonic honor by refusing to abide the decision, and are subject to discipline.—*G. M. of Ark.*, 1874.

Miscellaneous.

An Entered Apprentice, for gross unmasonic conduct, may be charged, tried, and if found guilty, suspended or expelled. Refusal to advance him is not the only punishment to which he is subject.

CONTUMACY.—That the Master has a right, and it is his duty, to exclude from the Lodge a brother who by his perverseness or contumacy may interfere with the proper working of the Lodge or disturb its harmony.—*Trans. G. L. N. Y.*, 1875, p. 32.

FINES.—It is contrary to the principles of Freemasonry to inflict pecuniary fines for non-attendance.—MACKAY, *Lexicon*, 15.

Any member of the Lodge neglecting or refusing to pay his dues for one year, may be stricken from the roll thereof, by a vote of the Lodge, at a stated meeting.—*Standard By-laws N. Y.*

Fines and pecuniary punishments in Masonry are illegal.—MORRIS, *Am. F. M.*, ii., 170. Fines are unmasonic.—*Ib.*, iii., 168.

HONORARY MEMBERS.—That an honorary member of a Lodge has not the right to visit said Lodge when a member of it objects to such visit.—*Trans. G. L. N. Y.*, 1875, p. 233.

THE RIGHT OF A LODGE TO ITS PROPERTY.—Brother Simons says, that, "to his mind, it is not clear whether the Lodge, having paid all its debts, *including Grand Lodge dues*, has not an inherent right to dispose of its remaining funds without let or hindrance. * * *" It is our opinion that the property is the *sole property of the Lodge*; * * * its right to dispose of its property is inherent and indefeasible.—PARVIN, in *Prdgs. of Iowa*, 1882.

It has always appeared to us that Lodge property, moneys, credits, etc., accumulated and paid for by the members, were, to all intents and purposes, their property, and the Grand Lodge was acting the rôle of a *licensed robber when it stepped in and took it from them*.—*G. M. Ohio*.

BELIEF IN GOD and the immortality of the soul is a cardinal doctrine of Masonry, and it is the sense of the Grand Lodge of Arkansas that the God of Masonry is the Great Archi-

tect of the Universe, the Creator and Preserver of all things, the God of the Bible as well as the God of those who know nothing about its teachings; that the God of Masonry is not a God—a force—a materialistic cause, but the one true and living God, to whom we must all account; and that any one rejecting these great truths is unworthy of initiation into, or holding membership in, a Lodge of Ancient, Free and Accepted Masons.—*Procdngs. of* 1879, p. 65.

OFFICIAL VISITS.—A Subordinate Lodge is bound to receive the official visit of a Grand officer, whether it would admit such officer as a private Mason or not. Fealty to the Grand Lodge requires this.

The reception of the Past Master's degree in a Chapter confers no authority on the brother to preside in a Master's Lodge. Symbolic Masonry is not dependent on Capitular Masonry to furnish it with qualified officers for the government of the Craft.—*G. M. Ark.*, 1877.

Masonic Processions.

The general rule in regard to Subordinate Lodges is, that no procession can be had * without a special dispensation therefor from the

* Funeral procession excepted.

Grand Master, or one of the principal Grand officers.

No Lodge shall form a public procession (funeral processions excepted), without permission from one of the first four Grand officers, or the District Deputy Grand Master within whose district it is located.—*Const. Me., and is generally concurred in.*

**FORMS OF PETITIONS, LODGE
CERTIFICATES, DIPLOMAS,
DIMITS, &c.**

Petition for a New Lodge.

*To the M. W. Grand Master of Masons of the
State of*

THE undersigned petitioners, being Ancient Free and Accepted Master Masons, having the prosperity of the fraternity at heart, and willing to exert their best endeavors to promote and diffuse the genuine principles of Masonry, respectfully represent—That they are desirous of forming a new Lodge in the of to be named No. ... They therefore pray for letters of dispensation, to empower them to assemble as a regular Lodge, to discharge the duties of Masonry in a regular and constitutional manner, according to the original forms of the Order, and the regulations of the Grand Lodge. They have nominated and do recommend Brother G. B. to be the first Master; Brother

C. H. to be the first Senior Warden, and Brother A. F. to be the first Junior Warden, of said Lodge. If the prayer of this petition shall be granted, they promise a strict conformity to the edicts of the Grand Master, and the constitution, laws, and regulations of the Grand Lodge.

Form of Dispensation for a New Lodge.

To all whom it may concern :

KNOW YE, That we, R. L., Most Worshipful Grand Master of Ancient, Free and Accepted Masons of, having received a petition from a constitutional number of brethren, who have been properly vouched for as Master Masons in good standing, setting forth that, having the honor and prosperity of the Craft at heart, they are desirous of establishing a new Lodge at under our masonic jurisdiction, and requesting a Dispensation for the same : And whereas there appears to us good and sufficient cause for granting the prayer of the said petition ; we, by virtue of the powers in us vested by the ancient Constitutions of the Order, do grant this our DISPENSATION, empowering Brother A. G. to act as Worshipful Master, Brother C. H. to act as Senior Warden, and Brother

A. F. to act as Junior Warden of a Lodge to be held under our jurisdiction at by the name of And we further authorize the said brethren to *Enter, Pass, and Raise* Freemasons, according to the Ancient Constitutions of the Order, the customs and usages of the Craft, and the Rules and Regulations of the Most Worshipful Grand Lodge of....., and not otherwise. And this our DISPENSATION shall continue of force until the Grand Lodge aforesaid shall grant a Warrant of Constitution for the same, or this DISPENSATION be revoked by us, or the authority of the aforesaid Grand Lodge.

Given under our hand, and the seal
[L.S.] of the Grand Lodge, at this
....day of....., A.: L.: 58 .

R..... L.....,

T..... K..... *Grand Master.*

Grand Secretary.

Form of Warrant for a Lodge.

GRAND MASTER.

DEP. G. MASTER.

SEN. G. WARDEN.

JUN. G. WARDEN.

WE, the Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons, of the State of,

in Ample Form assembled, according to the Old Constitutions, regularly and solemnly established under the auspices of Prince Edwin, at the city of York, in Great Britain, in the year of Masonry 4936, viz. :

The Most Worshipful Grand Master,
 The Right Worshipful Dep. G. Master,
 The Right Worshipful Sen. G. Warden,
 do, by these presents, appoint, authorize, and empower our worthy brother to be the Master; our worthy brother to be the Senior Warden; and our worthy brother to be the Junior Warden, of a Lodge of Free and Accepted Masons, to be, by virtue hereof, constituted, formed, and held in which Lodge shall be distinguished by the name or style of and the said Master and Wardens, and their successors in office, are hereby respectively authorized and directed, by and with the consent and assistance of a majority of the members of the said Lodge, duly to be summoned and present upon such occasions, to elect and install the officers of the said Lodge as vacancies happen, in manner and form as is, or may be, prescribed by the Constitution of this Grand Lodge.

And further, the said Lodge is hereby invested with full power and authority to as-

semble upon proper and lawful occasions, to make Masons, and to admit members, as also to do and perform all and every such acts and things appertaining to the Craft as have been and ought to be done, for the honor and advantage thereof, conforming in all their proceedings to the Constitution of this Grand Lodge, otherwise this Warrant, and the powers thereby granted, to cease and be of no further effect.

Given under our hands and the seal of our Grand Lodge, at the of, in the United States of America, this .. day of, in the year of our Lord one thousand eight hundred and, and in the year of Masonry five thousand eight hundred and

.....,

Grand Secretary.

Registered in the Book of the Grand Lodge,
Page

Form of a Lodge Certificate.

TO ALL FREE AND ACCEPTED MASONS ON THE
FACE OF THE GLOBE—GREETING:

We, the Master and Wardens of
Lodge No. .., Free and Accepted Masons,
constituted under a charter from the M. W.
Grand Lodge of the State of, do

certify that our worthy brother has been regularly initiated as an Entered Apprentice, passed to the degree of Fellow Craft, and raised to the sublime degree of Master Mason, and is distinguished for his zeal and fidelity to the Craft. We do therefore recommend that he be received and acknowledged as such by all true and accepted Freemasons wheresoever dispersed.

In testimony whereof we have granted him this certificate under our hands and the seal of the Lodge (having first caused our worthy brother to sign his name in the margin), this day of, A.D. 18.., A.L. 58..

W. M.

S. W.

Sec'y.

J. W.

This is to certify that Lodge, No. .. is a legally constituted Lodge, working under the jurisdiction of the M. W. Grand Lodge of

..... 585.

..... Grand Sec'y.

Form of a Grand Lodge Diploma.

We, the Grand Lodge of the State of
, by these presents testify and declare to all whom it may concern, that our brother, who has signed his name in the margin hereof, is a regular Master Mason of

Lodge, No. . . . , as appears to us by the certificate of the said Lodge held under our jurisdiction in the , county of , State of , in the United States of America. In testimony whereof we have caused our seal to be hereunto affixed, and our Grand Secretary to subscribe the same, at , this day of , A.D. 18.., A.L. 58..

..... Grand Secretary.

Form of a Dimit.

FREE AND ACCEPTED MASONS.

..... Lodge No.

Acknowledging the jurisdiction of the Grand Lodge of the State of , to all whom it may concern, greeting: This certifies that brother , whose name appears in the margin of this dimit, is a Master Mason, and was a member of this Lodge in good standing and clear of the books, and as such we do cordially commend him to the fraternal guard of all true Free and Accepted Masons, wherever dispersed around the globe.

In testimony whereof we have caused this dimit to be signed by the Master, and the seal of the Lodge to be attached, this day of , A.D. 18.., A.L. 58..

..... Secretary.

..... Master.

Certificate of Election.

The certificate of the election of officers in a Subordinate Lodge should be in the following form, and said officers cannot be recognized as members of the Grand Lodge until a proper certificate of election is filed in the Grand Secretary's office :

Be it known, that on the day of A. L. 58.., at a regular meeting of Lodge, No. .. held in the, county of in the State of, our worthy Brother was elected Master; our worthy Brother Senior Warden, and our worthy Brother Junior Warden of the said Lodge, for the ensuing year, and that said Master and Wardens have been duly installed.

In testimony whereof we, the members of the said Lodge, have caused the seal thereof to be hereunto affixed, and our Secretary to sign the same.

[L. s.]

..... Secretary.

Form of a Proxy.

The Proxy of the Subordinate Lodges should be in the following form, viz. :

At a meeting of Lodge, No. .., held at, in the county of, in

the State of....., on the day of
A. L. 58..

Resolved, That our Worshipful Brother
....., Past Master (or Master, as the case
may be,) of Lodge, No .., be and he
is hereby appointed Proxy, to represent this
Lodge in the Grand Lodge of the State of
....., and he is fully empowered to act
in our behalf, in all the transactions of the
Grand Lodge, as effectually as if we ourselves
were personally present.

All which we have caused to be certified by
our Master and Wardens, and the seal of our
Lodge to be affixed.

[L. S.] , Master.
..... , Senior Warden.
..... , Junior Warden.
..... , Secretary.

**Dispensation to a Lodge to Continue Its La-
bors, After the Destruction or Loss of Its
Warrant.**

WE,, Most Worshipful Grand Mas-
ter of Masons, in and for the State of,
to the Worshipful Master, Wardens, and
members of Lodge, No. ..., held at
..... GREETING:

WHEREAS, our Right Worshipful Grand
Lodge, by warrant under the hands of the

then R. W. Grand Officers, and seal of the Grand Lodge, bearing date the day of in the year of our Lord one thousand hundred and, and of Masonry five thousand hundred and, and recorded in the book of warrants, page, authorized the holding of a Lodge under their jurisdiction, in, or within five miles thereof, to be called No. ..., which Lodge was duly constituted on the, and the labors thereof carried on agreeably to the Ancient Landmarks, so far as our Grand Lodge has information respecting the same: And, WHEREAS, it has been represented to us that the said warrant has been lost or mislaid :

Now, therefore, by virtue of the powers and authorities in us vested, we do hereby authorize, empower, and request you, the present, and succeeding Worshipful Master, Wardens, and members of the said Lodge, No. ..., to continue your Masonic labors, in the same full and complete manner, to all intents and purposes, as you could, or might legally have done, if your said warrant had not been and was still in existence, agreeably to all the usages, rules and regulations of the ancient craft, and especially to those of our Grand Lodge, and not contrarywise.

Given under our hand and seal, at the city
 of, in the State of, this day
 of, in the year of our LORD one thousand
 eight hundred and, and of Masonry five
 thousand eight hundred and

[L. s.], *Grand Master.*

Attest,, *Grand Secretary.*

THE
CONSTITUTIONS
OF THE
FREE-MASONS.

CONTAINING A SKETCH OF THE

History,—The Charges, and Regulations

OF THAT

MOST ANCIENT AND RIGHT WORSHIPFUL FRATERNITY.

FOR THE USE OF THE LODGES.

LONDON :

Printed by WILLIAM HUNTER, for JOHN SENEX at the GLOBE. and
JOHN HOOKE at the FLOWER-DE-LUCE over-against ST. DUN-
STAN'S CHURCH, in FLEET-STREET.

In the Year of Masonry ————— 5723
ANNO DOMINI ————— 1723

HISTORY.

But for the further Instruction of Candidates and younger Brethren, a certain Record of Free-Masons, written in the Reign of King Edward IV. of the Norman Line, gives the following Account, viz.

About
An. Dom.
1475.

That though the ancient Records of the Brotherhood in England were many of them destroy'd or lost in the Wars of the Saxons and Danes, yet King Athelstan, (the Grand-son of King Alfrede the Great, a mighty Architect) who translated the Holy Bible into the Saxon Tongue, when he had brought the Land into Rest and Peace, built many great Works, and encourag'd many *Masons from France*, who were appointed Overseers thereof, and brought with them the *Charges and Regulations* of the *Lodges* preserv'd since the *Roman Times*, who also prevail'd with the King

About
An. Dom.
930.

to improve the Constitution of the English Lodges according to the foreign Model, and to increase the Wages of working Masons.

That the said King's youngest Son, Prince Edwin, being taught Masonry, and taking upon him the Charges of a Master-Mason, for the Love he had to the said Craft, and the honourable Principles whereon it is grounded, purchased a free Charter of King Athelstan his Father, for the Masons having a Correction among themselves, (as it was anciently express'd) or a Freedom and Power to regulate themselves, to amend what might happen amiss, and to hold a yearly Communication and General Assembly.

That accordingly Prince Edwin summon'd all the Masons in the Realm to meet him in a Congregation at York, who came and composed a General Lodge, of which he was Grand Master; and having brought with them all the Writings and Records extant, some in Greek, some in Latin, some in French, and other Languages, from the Contents thereof that Assembly did frame the Constitution and Charges of an English

Lodge, made a Law to preserve and observe the same in all Time coming, and ordain'd good Pay for working Masons, &c.

That in process of time, when Lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the Lords of the Realm, (for most great Men were then Masons) ordain'd, that for the Future, at the Making or Admission of a Brother, the Constitution should be read, and the Charges hereunto annex'd, by the Master or Warden; and that such as were to be admitted Master-Masons, or Masters of Work, should be examin'd whether they be able of Cunning to serve their respective Lords, as well the Lowest as the Highest, to the Honour and Worship of the aforesaid Art, and to the Profit of their Lords; for they be their Lords that employ and pay them for their Service and Travel.

And besides many other Things, the said Record adds, That those Charges and Laws of Free-Masons have been seen and perused by our late Sovereign King Henry VI. and by the Lords of his honourable Council, who

have allow'd them, and said that they be right good and reasonable to be holden, as they have been drawn out and collected from the Records of ancient Times.

Now though in the third Year of the said King Henry VI., the Parliament made an Act, that affected only the *working* Masons, who had, contrary to the Statutes for Labourers, confederated not to work but at their own Price and Wages; and because such Agreements were suppos'd to be made at the General Lodges, called, in the Act, Chapters and Congregations of Masons, it was then thought expedient to level the said Act against the said Congregations: Yet when the said King Henry VI. arriv'd to Man's Estate, the Masons laid before him and his Lords the above-mention'd Records and Charges, who, 'tis plain, review'd them, and solemnly approv'd of them as good and reasonable to be holden.

The Kings of Scotland also very much encourag'd the Royal Art, from the earliest Times down to the Union of the Crowns, as appears by the Remains of glorious Build-

ings in that ancient Kingdom, and by the Lodges there kept up without Interruption many hundred Years, the Records and Traditions of which testify the great Respect of those Kings to this honourable Fraternity, who gave always pregnant Evidence of their Love and Loyalty, from whence sprung the old Toast among Scots Masons, viz. God bless the King and the Craft!

Nor was the royal Example neglected by the Nobility, Gentry, and Clergy of Scotland, who join'd in every thing for the good of the Craft and Brotherhood, the Kings being often the Grand Masters, until, among other things, the Masons of Scotland were empower'd to have a certain and fix'd Grand Master and Grand Warden, who had a Salary from the Crown, and also an acknowledgment from every New Brother in the Kingdom at Entrance, whose Business was not only to regulate what might happen amiss in the Brotherhood, but also to hear and finally determine all Controversies between Mason and Lord, to punish the Mason, if he deserv'd it, and to oblige both to equitable Terms: At which

Hearings, if the Grand Master was absent (who was always nobly born) the Grand Warden presided.

The great Care that the Scots took of true Masonry, prov'd afterwards very useful to England; for the learned and magnanimous Queen Elizabeth, who encourag'd other Arts, discourag'd this; because, being a Woman, she could not be made a Mason, tho', as other great Women, she might have much employ'd Masons like Semiramis and Artemisia.

But upon her Demise, King James VI. of Scotland, succeeding to the Crown of England, being a Mason King, reviv'd the English Lodges: and as he was the First King of Great-Britain, he was also the First Prince in the World that recover'd the Roman Architecture from the Ruins of Gothick Ignorance: If it were expedient, it could be made appear, that from this ancient Fraternity, the Societies or Orders of the Warlike Knights, and of the Religious too, in process of time, did borrow many solemn Usages; for none of them were better instituted, more decently install'd, or did more sacredly observe their

Laws and Charges than the Accepted Masons have done, who in all Ages, and in every Nation, have maintain'd and propagated their Concernments in a way peculiar to themselves, which the most Cunning and the most Learned cannot penetrate into, though it has been often attempted ; while They know and love one other, even without the Help of Speech, or when of different Languages.

And now the Freeborn British Nations disintangled from foreign and civil Wars, and enjoying the good Fruits of Peace and Liberty, having of late much indulg'd their happy Genius for Masonry of every sort, and reviv'd the drooping Lodges of London, this fair Metropolis flourisheth, as well as other Parts, with several worthy particular Lodges, that have a quarterly Communication, and an annual grand Assembly, wherein the Forms and Usages of the most ancient and worshipful Fraternity are wisely propagated, and the Royal Art duly cultivated, and the Cement of the Brotherhood preserv'd ; so that the whole Body resembles a well built Arch ; several Noblemen and Gentlemen of the best Rank,

with Clergymen and learned Scholars of most Professions and Denominations, having frankly join'd and submitted to take the Charges, and to wear the Badges of a Free and Accepted Mason, under our present worthy Grand Master, the most noble Prince John Duke of Montague.

In a Manuscript still more ancient, we read :
 —“ That when the Master and Wardens meet in a Lodge, if need be, the Sheriff of the County, or the Mayor of the City, or Alderman of the Town, in which the Congregation is held, should be made Fellow and Sociate to the Master, in help of him against Rebels, and for upbearing the Rights of the Realm.

“ That Enter'd Prentices, at their making, were charg'd to travel honestly for their Pay, and love their Fellows as themselves, and be true to the King of England, and to the Realm, and to the Lodge.

“ That at such Congregations it shall be enquir'd, whether any Master or Fellow has broke any of the Articles agreed to. And if the Offender, being duly cited to appear, prove Rebel, and will not attend, then the

Lodge shall determine against him that he shall forswear (or renounce) his Masonry, and shall no more use this Craft; the which if he presume for to do, the Sheriff of the County shall prison him, and take all his Goods into the King's Hands, till his Grace be granted him and issued: For this Cause principally have these Congregations been ordain'd, that as well the lowest as the highest should be well and truly served in this Art foresaid throughout all the Kingdom of England. Amen, so mote it be."

THE
CHARGES OF A FREE-MASON,

EXTRACTED FROM

The ancient RECORDS of LODGES beyond Sea,
and of those in ENGLAND, SCOTLAND, and
IRELAND, for the Use of the LODGES in
LONDON :

TO BE READ

At the making of NEW BRETHREN, or when
the MASTER shall order it.

The General Heads, viz. :

- I. Of God and Religion.
- II. Of the Civil Magistrate supreme and subordinate.
- III. Of Lodges.
- IV. Of Masters, Wardens, Fellows, and Apprentices.
- V. Of the Management of the Craft in working.
- VI. Of Behaviour, viz.
 - I. In the Lodge while constituted.

2. After the Lodge is over and the Brethren not gone.
3. When Brethren meet without Strangers, but not in a Lodge.
4. In Presence of Strangers not Masons.
5. At Home and in the Neighbourhood.
6. Towards a strange Brother.

I. *Concerning God and Religion.*

A Mason is oblig'd, by his Tenure, to obey the moral Law ; therefore cannot be a stupid Atheist, nor an irreligious Libertine. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves ; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd ; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.

II. *Of the Civil Magistrate supreme and subordinate.*

A Mason is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath been always injured by War, Bloodshed, and Confusion, so ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and Loyalty, whereby they practically answer'd the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy Man; and, if convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the time being; they cannot expel

him from the Lodge, and his Relation to it remains indefeasible.

III. *Of Lodges.*

A Lodge is a Place where Masons assemble and work: Hence that Assembly, or duly organiz'd Society of Masons, is call'd a Lodge, and every Brother ought to belong to one, and to be subject to its By-Laws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annex'd. In ancient Times, no Master or Fellow could be absent from it, especially when warn'd to appear at it, without incurring a severe Censure, until it appear'd to the Master and Wardens, that pure Necessity hinder'd him.

The Persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

IV. *Of Masters, Wardens, Fellows, and Apprentices.*

All Preferment among Masons is grounded upon real Worth and personal Merit only: Therefore no Master or Warden is chosen by Seniority, but for his Merit.

No Brother can be a Warden until he has pass'd the part of a Fellow-Craft; nor a Master until he has acted as a Warden, nor Grand-Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow-Craft before his Election, who is also to be nobly born, or of learning the Art of serving his Master's Lord, and of being made a Brother, and then a Fellow-Craft in due Time, even after he has served such a Term of Years as the Custom of the Country directs; and that he should be descended of honest Parents; that so, when otherwise qualify'd, he may arrive to the Honour of being the Warden, and when the Master of the Lodge, the Grand Warden, and at length the Grand-Master of all the Lodges, according to his Merit. And for

the better, and easier, and more honourable Discharge of his Office, the Grand-Master has a Power to chuse his own Deputy Grand-Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the Privilege of acting whatever the Grand-Master, his Principal, should act, unless the said Principal be present, or interpose his Authority by a Letter.

These Rulers and Governors, supreme and subordinate, of the ancient Lodge, are to be obey'd in their respective Stations by all the Brethren, according to the old Charges and Regulations, with all Humility, Reverence, Love, and Alacrity.

V. Of the management of the Craft in Working.

All Masons shall work honestly on working Days, that they may live creditably on holy Days ; and the time appointed by the Law of the Land, or confirm'd by Custom, shall be observ'd.

The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master, or Overseer of the Lord's Work ; who is to be

call'd Master by those that work under him. The Craftsmen are to avoid all ill Language, and to call each other by no disobliging Name, but Brother or Fellow ; and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of Cunning, shall undertake the Lord's Work as reasonably as possible, and truly dispend his Goods as if they were his own ; nor to give more Wages to any Brother or Apprentice than he really may deserve.

Both the Master and the Masons receiving their Wages justly, shall be faithful to the Lord, and honestly finish their Work, whether Task or Journey ; nor put the Work to Task that has been accustom'd to Journey.

None shall discover Envy at the Prosperity of a Brother, nor supplant him, or put him out of his Work, if he be capable to finish the same ; for no Man can finish another's Work so much to the Lord's Profit, unless he be thoroughly acquainted with the Designs and Draughts of him that began it.

When a Fellow-Craftsman is chosen War-

den of the Work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the Work in the Master's Absence to the Lord's Profit ; and his Brethren shall obey him.

All Masons employ'd, shall meekly receive their Wages without Murmuring or Mutiny, and not desert the Master till the Work is finish'd.

A younger Brother shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for encreasing and continuing of brotherly love.

All the Tools used in working shall be approved by the Grand Lodge.

No Labourer shall be employ'd in the proper Work of Masonry ; nor shall Free Masons work with those that are not free, without an urgent Necessity ; nor shall they teach Labourers and unaccepted Masons, as they should teach a Brother or Fellow.

VI. *Of Behaviour.*

I. IN THE LODGE WHILE CONSTITUTED.

You are not to hold private Committees, or separate Conversation, without Leave from

the Master, nor to talk of any thing impertinent or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master: Nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming Language upon any Pretence whatsoever; but to pay due Reverence to your Master, Wardens, and Fellows, and put them to worship.

If any Complaint be brought, the Brother found guilty shall stand to the Award and Determination of the Lodge, who are the proper and competent Judges of all such Controversies, (unless you carry it by Appeal to the Grand Lodge) and to whom they ought to be referr'd, unless a Lord's Work be hinder'd the mean while, in which Case a particular Reference may be made; but you must never go to Law about what concerneth Masonry, without an absolute Necessity apparent to the Lodge.

2. BEHAVIOUR AFTER THE LODGE IS OVER AND THE BRETHREN
NOT GONE.

You may enjoy yourselves with innocent Mirth, treating one another according to

Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying any thing offensive, or that may forbid an easy and free Conversation; for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, we being only, as Masons, of the Religion above-mention'd; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolv'd against all Politicks, as what never yet conduc'd to the Welfare of the Lodge, nor ever will. This Charge has been always strictly enjoin'd and observ'd; but especially ever since the Reformation in Britain, or the Dissent and Secession of these Nations from the Communion of Rome.

3. BEHAVIOUR WHEN BRETHREN MEET WITHOUT STRANGERS,
BUT NOT IN A LODGE FORM'D.

You are to salute one another in a courteous manner, as you will be instructed, call-

ing each other Brother, freely giving mutual Instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that Respect which is due to any Brother, were he not a Mason: For though all Masons are as Brethren upon the same Level, yet Masonry takes no Honour from a Man that he had before; nay rather it adds to his Honour, especially if he has deserv'd well of the Brotherhood, who must give Honour to whom it is due, and avoid ill Manners.

4. BEHAVIOUR IN PRESENCE OF STRANGERS NOT MASONS.

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a Discourse, and manage it prudently for the Honour of the worshipful Fraternity.

5. BEHAVIOUR AT HOME AND IN YOUR NEIGHBOURHOOD.

You are to act as becomes a moral and wise Man; particularly, not to let your Fam-

ily, Friends, and Neighbours know the Concerns of the Lodge, &c. but wisely to consult your own Honour, and that of the ancient Brotherhood, for Reasons not to be mention'd here. You must also consult your Health, by not continuing together too late, or too long from home, after Lodge Hours are past; and by avoiding of Gluttony or Drunkenness, that your Families be not neglected or injured, nor you disabled from working.

6. BEHAVIOUR TOWARDS A STRANGE BROTHER.

You are cautiously to examine him, in such a Method as Prudence shall direct you, that you may not be impos'd upon by an ignorant false Pretender, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd; You must employ him some Days, or else recommend him to be employ'd. But you are not charged to do

beyond your Ability, only to prefer a poor Brother, that is a good Man and true, before any other poor People in the same Circumstance.

Finally, All these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating Brotherly-Love, the Foundation and Capestone, the Cement and Glory of this ancient Fraternity, avoiding all Wrangling and Quarrelling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your Honour and Safety, and no farther. And if any of them do you Injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the annual Grand Lodge, as has been the ancient laudable Conduct of our Fore-fathers in every Nation; never taking a legal Course but when the Case cannot be otherwise decided, and patiently listning to the honest and friendly Advice of Master and Fellows.

when they would prevent your going to Law with Strangers, or would excite you to put a speedy Period to all Law Suits, that so you may mind the Affair of Masonry with the more Alacrity and Success ; but with respect to Brothers or Fellows at Law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren ; and if that Submission is impracticable, they must however carry on their Process, or Law-Suit, without Wrath and Rancor (not in the common way) saying or doing nothing which may hinder Brotherly Love, and good Offices to be renew'd and continu'd ; that all may see the benign Influence of Masonry, as all true Masons have done from the Beginning of the World, and will do to the End of Time.

GENERAL REGULATIONS,

Compiled first by Mr. George Payne, Anno 1720, when he was Grand-Master, and approv'd by the Grand-Lodge on St. John Baptist's Day, Anno 1721, at Stationer's-Hall, London; when the most noble Prince John Duke of Montagu was unanimously chosen our Grand-Master for the Year ensuing; who chose

JOHN BEAL, M. D. his Deputy Grand-Master;

and { Mr. JOSIAH VILLENEAU } were chosen by the
 { Mr. THOMAS MORRIS, Jun. } Lodge Grand-War-
 dens.

And now, by the Command of our said Right Worshipful Grand-Master Montagu, the author of this Book has compar'd them with, and reduc'd them to the ancient Records and immemorial Usages of the Fraternity, and digested them into this new Method, with several proper Explications, for the Use of the Lodges in and about Westminster.

I. The Grand-Master, or his Deputy, hath Authority and Right, not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his Left hand, and to order his Grand-War-

dens to attend him, who are not to act in particular Lodges as Wardens, but in his Presence, and at his Command; because there the Grand-Master may command the Wardens of that Lodge, or any other Brethren he pleaseth, to attend and act as his Wardens *pro tempore*.

II. The Master of a particular Lodge has the Right and Authority of congregating the Members of his Lodge at pleasure, upon any Emergency or Occurrence, as well as to appoint the time and place of their usual forming: And in case of Sickness, Death, or necessary Absence of the Master, the senior Warden shall act as Master *pro tempore*, if no Brother is present who has been Master of that Lodge before; for in that Case the absent Master's Authority reverts to the last Master then present; though he cannot act until the said senior Warden has once congregated the Lodge, or in his Absence the junior Warden.

III. The Master of each particular Lodge, or one of the Wardens, or some other Brother by his Order, shall keep a Book con-

taining their By-Laws, the Names of their Members, with a List of all the Lodges in Town, and the usual Times and Places of their forming, and all their Transactions that are proper to be written.

IV. No Lodge shall make more than Five new Brethren at one Time, nor any Man under the Age of Twenty-five, who must be also his own Master ; unless by a Dispensation from the Grand-Master or his Deputy.

V. No man can be made or admitted a member of a particular Lodge, *without previous notice one Month* before given to the said Lodge, in order to make due Enquiry into the Reputation and Capacity of the Candidate ; *unless by the Dispensation aforesaid.*

VI. But no Man can be enter'd a Brother in any particular Lodge, or admitted to be a Member thereof, without the unanimous Consent of all the Members of that Lodge then present when the Candidate is propos'd, and their Consent is formally ask'd by the Master ; and they are to signify their Consent or Dissent in their own prudent way, either virtually or in form, but with Unanimity : Nor is

this *inherent Privilege subject to a Dispensation*; because the Members of a particular Lodge are the best Judges of it; and if a fractious Member should be impos'd on them, it might spoil their Harmony, or hinder their Freedom; or even break and disperse the Lodge; which ought to be avoided by all good and true Brethren.

VII. Every new Brother at his making is decently to cloath the Lodge, that is, all the Brethren present, and to deposite something for the Relief of indigent and decay'd Brethren, as the Candidate shall think fit to bestow, over and above the small Allowance stated by the By-Laws of that particular Lodge; which Charity shall be lodg'd with the Master or Wardens, or the Cashier, if the Members think fit to chuse one.

And the Candidate shall also solemnly promise to submit to the Constitutions, the Charges, and Regulations, and to such other good Usages as shall be intimated to them in Time and Place convenient.

VIII. No Set or Number of Brethren shall withdraw or separate themselves from the

Lodge in which they were made Brethren, or were afterwards admitted Members, unless the Lodge becomes too numerous; nor even then, without a Dispensation from the Grand-Master or his Deputy: and when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous Consent of that other Lodge to which they go, (as above regulated) or else they must obtain the Grand-Master's Warrant to join in forming a new Lodge.

If any Set or Number of Masons shall take upon themselves to form a Lodge without the Grand-Master's Warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren and duly form'd; nor approve of their Acts and Deeds; but must treat them as Rebels, until they humble themselves, as the Grand-Master shall in his Prudence direct, and until he approve of them by his Warrant, which must be signify'd to the other Lodges, as the Custom is when a new Lodge is to be register'd in the List of Lodges.

IX. But if any Brother so far misbehave himself as to render his Lodge uneasy, he shall be twice duly admonish'd by the Master or Wardens in a form'd Lodge; and if he will not refrain his Imprudence, and obediently submit to the Advice of the Brethren, and reform what gives them Offence, he shall be dealt with according to the By-Laws of that particular Lodge, or else in such a Manner as the Quarterly Communication shall in their great Prudence think fit; for which a new Regulation may be afterwards made.

X. The Majority of every particular Lodge, when congregated, shall have the Privilege of giving Instructions to their Master and Wardens, before the assembling of the Grand Chapter, or Lodge, at the three Quarterly Communications hereafter mention'd, and of the Annual Grand Lodge too; because their Master and Wardens are their Representatives, and are supposed to speak their Mind.

XI. All particular Lodges are to observe the same Usages as much as possible; in order to which, and for cultivating a good

Understanding among Free-Masons, some Members out of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient.

XII. The Grand-Lodge consists of, and is form'd by the Masters and Wardens of all the regular particular Lodges upon Record, with the Grand-Master at their Head, and his Deputy on his Left-hand, and the Grand-Wardens in their proper Places; and must have a Quarterly Communication about Michaelmas, Christmas, and Lady-Day, in some convenient Place, as the Grand-Master shall appoint, where no Brother shall be present, who is not at that time a Member thereof, without a Dispensation; and while he stays, he shall not be allow'd to vote, nor even give his Opinion, without Leave of the Grand-Lodge ask'd and given, or unless it be duly ask'd by the said Lodge.

All Matters are to be determin'd in the Grand-Lodge by a Majority of Votes, each Member having one Vote, and the Grand-Master having two Votes, unless the said Lodge leave any particular thing to the De-

termination of the Grand-Master for the sake of Expedition.

XIII. At the said Quarterly Communication, all Matters that concern the Fraternity in general, or particular Lodges, or single Brethren, are quietly, sedately, and maturely to be discours'd of and transacted: Apprentices must be admitted Masters and Fellow-Craft only here, unless by a Dispensation. Here also all Differences, that cannot be made up and accommodated privately, nor by a particular Lodge, are to be seriously considered and decided: And if any Brother thinks himself aggrieved by the Decision of this Board, he may appeal to the annual Grand-Lodge next ensuing, and leave his Appeal in Writing, with the Grand-Master, or his Deputy, or the Grand-Wardens.

Here also the Master or the Wardens of each particular Lodge shall bring and produce a List of such Members as have been made, or even admitted in their particular Lodges since the last Communication of the Grand-Lodge: And there shall be a Book kept by the Grand-Master, or his Deputy, or

rather by some Brother whom the Grand-Lodge shall appoint for Secretary, wherein shall be recorded all the Lodges, with their usual Times and Places of forming, and the Names of all the Members of each Lodge; and all the Affairs of the Grand-Lodge that are proper to be written.

They shall also consider of the most prudent and effectual Methods of collecting and disposing of what Money shall be given to, or lodged with them in Charity, towards the Relief only of any true Brother fallen into Poverty or Decay, but of none else; But every particular Lodge shall dispose of their own Charity for poor Brethren, according to their own By-laws, until it be agreed by all the Lodges (in a new Regulation) to carry in the Charity collected by them to the Grand-Lodge, at the Quarterly or Annual Communication, in order to make a common Stock of it, for the more handsome Relief of poor Brethren.

They shall also appoint a Treasurer, a Brother of good worldly Substance, who shall be a Member of the Grand-Lodge by virtue

of his Office, and shall be always present, and have Power to move to the Grand-Lodge any thing, especially what concerns his Office. To him shall be committed all Money rais'd for Charity, or for any other Use of the Grand-Lodge, which he shall write down in a Book, with the respective Ends and Uses for which the several Sums are intended; and shall expend or disburse the same by such a certain Order sign'd, as the Grand-Lodge shall afterwards agree to in a new Regulation: But he shall not vote in chusing a Grand-Master or Wardens, though in every other Transaction. As in like manner the Secretary shall be a Member of the Grand-Lodge by virtue of his Office, and vote in every thing except in chusing a Grand-Master or Wardens.

The Treasurer and Secretary shall have each a Clerk, who must be a Brother and Fellow-Craft, but never must be a Member of the Grand-Lodge, nor speak without being allow'd or desir'd.

The Grand-Master, or his Deputy, shall always command the Treasurer and Secretary, with their Clerks and Books, in order to see

how matters go on, and to know what is expedient to be done upon any emergent Occasion.

Another Brother (who must be a Fellow-Craft) should be appointed to look after the Door of the Grand-Lodge; but shall be no member of it.

But these Offices may be farther explain'd by a new Regulation, when the Necessity and Expediency of them may more appear than at present to the Fraternity.

XIV. If at any Grand-Lodge, stated or occasional, quarterly or annual, the Grand-Master and his Deputy should be both absent, then the present Master of a Lodge, that has been the longest a Free-Mason, shall take the Chair, and preside as Grand-Master pro tempore ; and shall be vested with all his Power and Honour for the time ; provided there is no Brother present that has been Grand-Master formerly, or Deputy Grand-Master ; for the last Grand-Master present, or else the last Deputy present, should always of right take place in the Absence of the present Grand-Master and his Deputy.

XV. In the Grand-Lodge none can act as Wardens but the Grand-Wardens themselves, if present ; and if absent, the Grand-Master, or the Person who presides in his Place, shall order Private Wardens to act as Grand-Wardens pro tempore, whose Places are to be supply'd by two Fellow-Craft of the same Lodge, call'd forth to act, or sent thither by the particular Master thereof; or if by him omitted, then they shall be call'd by the Grand-Master, that so the Grand-Lodge may be always compleat.

XVI. The Grand-Wardens, or any others, are first to advise with the Deputy about the Affairs of the Lodge or of the Brethren, and not to apply to the Grand-Master without the Knowledge of the Deputy, unless he refuse his Concurrence in any certain necessary Affair ; in which Case, or in case of any Difference between the Deputy and the Grand-Wardens, or other Brethren, both Parties are to go by Concert to the Grand-Master, who can easily decide the Controversy and make up the Difference by virtue of his great Authority.

The Grand-Master should receive no Intimation of Business concerning Masonry, but from his Deputy first, except in such certain Cases as his Worship can well judge of; for if the Application to the Grand-Master be irregular, he can easily order the Grand-Wardens, or any other Brethren thus applying, to wait upon his Deputy, who is to prepare the Business speedily, and to lay it orderly before his Worship.

XVII. No Grand-Master, Deputy Grand-Master, Grand-Wardens, Treasurer, Secretary, or whoever acts for them, or in their stead pro tempore, can at the same time be the Master or Warden of a particular Lodge; but as soon as any of them has honourably discharg'd his Grand Office, he returns to that Post or Station in his particular Lodge, from which he was call'd to officiate above.

XVIII. If the Deputy Grand-Master be sick, or necessarily absent, the Grand-Master may chuse any Fellow-Craft he pleases to be his Deputy pro tempore: But he that is chosen Deputy at the Grand-Lodge, and the Grand-Wardens too, cannot be discharg'd

without the Cause fairly appear to the Majority of the Grand-Lodge; and the Grand-Master, if he is uneasy, may call a Grand-Lodge on purpose to lay the Cause before them, and to have their Advice and Concurrence: In which case, the Majority of the Grand-Lodge, if they cannot reconcile the Master and his Deputy or his Wardens, are to concur in allowing the Master to discharge his said Deputy or his said Wardens, and to chuse another Deputy immediately; and the said Grand-Lodge shall chuse other Wardens in that Case, that Harmony and Peace may be preserv'd.

XIX. If the Grand-Master should abuse his Power, and render himself unworthy of the Obedience and Subjection of the Lodges, he shall be treated in a way and manner to be agreed upon in a new Regulation; because hitherto the ancient Fraternity have had no occasion for it, their former Grand-Masters having all behaved themselves worthy of that honourable Office.

XX. The Grand-Master, with his Deputy and Wardens, shall (at least once) go round

and visit all the Lodges about Town during his Mastership.

XXI. If the Grand-Master die during his Mastership, or by Sickness, or by being beyond Sea, or any other way should be render'd incapable of discharging his Office, the Deputy, or in his Absence, the Senior Grand-Warden, or in his Absence the Junior, or in his Absence any three present Masters of Lodges, shall join to congregate the Grand-Lodge immediately, to advise together upon that Emergency, and to send two of their Number to invite the last Grand-Master to resume his Office, which now in course reverts to him ; or if he refuse, then the next last, and so backward : But if no former Grand-Master can be found, then the Deputy shall act as Principal, until another is chosen ; or if there be no Deputy, then the oldest Master.

XXII. The Brethren of all the Lodges in and about London and Westminster, shall meet at an Annual Communication and Feast, in some convenient Place, on St. John Baptist's Day, or else on St. John Evangelist's Day, as the Grand-Lodge shall think fit by a

new Regulation, having of late Years met on St. John Baptist's Day: Provided,

The Majority of the Masters and Wardens, with the Grand-Master, his Deputy and Wardens, agree at their Quarterly Communication, three Months before, that there shall be a Feast, and a General Communication of all the Brethren: For if either the Grand-Master, or the Majority of the particular Masters, are against it, it must be dropt for that Time.

But whether there shall be a Feast for all the Brethren, or not, yet the Grand-Lodge must meet in some convenient Place annually on St. John's Day; or if it be Sunday, then on the next Day, in order to chuse every Year a new Grand-Master, Deputy, and Warden.

XXIII. If it be thought expedient, and the Grand-Master, with the Majority of the Masters and Wardens, agree to hold a Grand Feast, according to the ancient laudable Custom of Masons, then the Grand-Wardens shall have the care of preparing the Tickets, seal'd with the Grand-Master's Seal, of disposing of the Tickets, of receiving the Money for the Tickets, of buying the Materials of the Feast,

of finding out a proper and convenient Place to feast in ; and of every other thing that concerns the Entertainment.

But that the Work may not be too burthensome to the two Grand-Wardens, and that all Matters may be expeditiously and safely managed, the Grand Master, or his Deputy, shall have power to nominate and appoint a certain Number of Stewards, as his Worship shall think fit, to act in concert with the two Grand-Wardens ; all things relating to the Feast being decided amongst them by a Majority of Voices ; except the Grand-Master or his Deputy interpose by a particular Direction or Appointment.

XXIV. The Wardens and Stewards shall, in due time, wait upon the Grand-Master, or his Deputy, for Directions and Orders about the Premisses ; but if his Worship and his Deputy are sick, or necessarily absent, they shall call together the Masters and Wardens of Lodges to meet on purpose for their Advice and Orders ; or else they may take the Matter wholly upon themselves, and do the best they can.

The Grand-Wardens and the Stewards are to account for all the money they receive, or expend, to the Grand-Lodge, after Dinner, or when the Grand-Lodge shall think fit to receive their Accounts.

If the Grand-Master pleases, he may in due time summon all the Masters and Wardens of Lodges to consult with them about ordering the Grand-Feast, and about any Emergency or accidental thing relating thereunto, that may require Advice; or else to take it upon himself altogether.

XXV. The Masters of Lodges shall each appoint one experienc'd and discreet Fellow-Craft of his Lodge, to compose a Committee, consisting of one from every Lodge, who shall meet to receive, in a convenient Apartment, every Person that brings a Ticket, and shall have Power to discourse him, if they think fit, in order to admit him, or debar him, as they shall see cause: Provided they send no Man away before they have acquainted all the Brethren within Doors with the Reasons thereof, to avoid mistakes; that so no true Brother may be debarr'd, nor a false Brother,

or mere Pretender, admitted. This Committee must meet very early on St. John's Day at the Place, even before any Persons come with Tickets.

XXVI. The Grand-Master shall appoint two or more trusty Brethren to be Porters, or Door-keepers, who are also to be early at the Place, for some good Reasons ; and who are to be at the Command of the Committee.

XXVII. The Grand-Wardens, or the Stewards, shall appoint beforehand such a Number of Brethren to serve at Table as they think fit and proper for that Work ; and they may advise with the Masters and Wardens of Lodges about the most proper Persons, if they please, or may take in such by their Recommendation ; for none are to serve that Day, but free and accepted Masons, that the Communication may be free and harmonious.

XXVIII. All the Members of the Grand-Lodge must be at the Place long before Dinner, with the Grand-Master, or his Deputy, at their Head, who shall retire, and form themselves. And this is done in order,

- I. To receive any Appeals duly lodg'd, as

above regulated, that the Appellant may be heard, and the Affair may be amicably decided before Dinner, if possible; but if it cannot, it must be delay'd till after the new Grand-Master is elected; and if it cannot be decided after Dinner, it may be delay'd, and referr'd to a particular Committee, that shall quietly adjust it, and make Report to the next Quarterly Communication, that Brotherly-Love may be preserv'd.

2. To prevent any Difference or Disgust which may be feared to arise that Day; that no Interruption may be given to the Harmony and Pleasure of the Grand-Feast.

3. To consult about whatever concerns the Decency and Decorum of the Grand-Assembly, and to prevent all Indecency and ill Manners, the Assembly being promiscuous.

4. To receive and consider of any good Motion, or any momentous and important Affair that shall be brought from the particular Lodges, by their Representatives, the several Masters and Wardens.

XXIX. After these things are discuss'd, the Grand-Master and his Deputy, the Grand-

Wardens, or the Stewards, the Secretary, the Treasurer, the Clerks, and every other Person, shall withdraw, and leave the Masters and Wardens of the particular Lodges alone, in order to consult amicably about electing a new Grand-Master, or continuing the present; if they have not done it the Day before ; and if they are unanimous for continuing the present Grand-Master, his Worship shall be call'd in, and humbly desir'd to do the Fraternity the Honour of ruling them for the Year ensuing: And after dinner it will be known whether he accepts of it or not : For it should not be discovered but by the Election itself.

XXX. Then the Masters and Wardens, and all the Brethren, may converse promiscuously, or as they please to sort together, until the Dinner is coming in, when every Brother takes his Seat at Table.

XXXI. Some time after Dinner the Grand-Lodge is form'd, not in Retirement, but in the Presence of all the Brethren, who yet are not Members of it, and must not therefore speak until they are desir'd and allow'd.

XXXII. If the Grand-Master of last Year

has consented with the Master and Wardens in private, before Dinner, to continue for the Year ensuing ; then one of the Grand-Lodge, deputed for that purpose, shall represent to all the Brethren his Worship's good Government, &c. And turning to him, shall, in the Name of the Grand-Lodge, humbly request him to do the Fraternity the great Honour (if nobly born, if not) the great Kindness of continuing to be their Grand-Master for the Year ensuing. And his Worship declaring his Consent by a Bow or a Speech, as he pleases, the said deputed Member of the Grand-Lodge shall proclaim him Grand-Master, and all the members of the Lodge shall salute him in due Form. And all the Brethren shall for a few Minutes have leave to declare their Satisfaction, Pleasure, and Congratulation.

XXXIII. But if either the Master and Wardens have not in private, this Day before Dinner, nor the Day before, desir'd the last Grand-Master to continue in the Mastership another Year ; or if he, when desir'd, has not consented : Then,

The last Grand-Master shall nominate his

Successor for the Year ensuing, who, if unanimously approv'd by the Grand-Lodge, and if there present, shall be proclaim'd, saluted, and congratulated the new Grand-Master as above hinted, and immediately install'd by the last Grand-Master, according to Usage.

XXXIV. But if that Nomination is not unanimously approv'd, the new Grand-Master shall be chosen immediately by Ballot, every Master and Warden writing his Man's Name, and the last Grand-Master writing his Man's Name too; and the Man, whose name the last Grand-Master shall first take out, casually or by chance, shall be Grand-Master for the Year ensuing; and if present, he shall be proclaim'd, saluted, and congratulated, as above hinted, and forthwith install'd by the last Grand-Master, according to Usage.

XXXV. The last Grand-Master thus continued, or the New Grand-Master thus installed, shall next nominate and appoint his Deputy Grand-Master, either the last or a new one, who shall be also declar'd, saluted, and congratulated as above hinted.

The Grand-Master shall also nominate the

new Grand-Wardens, and if unanimously approv'd by the Grand-Lodge, shall be declar'd, saluted, and congratulated, as above hinted ; but if not, they shall be chosen by Ballot, in the same way as the Grand-Master : As the Wardens of private Lodges are also to be chosen by Ballot in each Lodge, if the Members thereof do not agree to their Master's Nomination.

XXXVI. But if the Brother, whom the present Grand-Master shall nominate for his Successor, or whom the majority of the Grand-Lodge shall happen to chuse by Ballot, is, by Sickness or other necessary Occasion, absent from the Grand-Feast, he cannot be proclaim'd the New Grand-Master, unless the old Grand-Master, or some of the Masters and Wardens of the Grand-Lodge can vouch, upon the Honour of a Brother, that the said Person, so nominated or chosen, will readily accept of the said Office ; in which case the old Grand-Master shall act as Proxy, and shall nominate the Deputy and Wardens in his Name, and in his Name also receive the usual Honours, Homage, and Congratulation.

XXXVII. Then the Grand Master shall allow any Brother, Fellow-Craft, or Apprentice to speak, directing his Discourse to his Worship; or to make any Motion for the good of the Fraternity, which shall be either immediately consider'd and finish'd, or else referr'd to the Consideration of the Grand Lodge at their next Communication, stated or occasional. When that is over,

XXXVIII. The Grand-Master or his Deputy, or some Brother appointed by him, shall harangue all the Brethren, and give them good Advice: And lastly, after some other Transactions, that cannot be written in any Language, the Brethren may go away or stay longer, as they please.

XXXIX. Every Annual Grand-Lodge has an inherent Power and Authority to make new Regulations, or to alter these, for the real Benefit of this ancient Fraternity: Provided always that the old Land-Marks be carefully preserv'd, and that such Alterations and new Regulations be proposed and agreed to at the third Quarterly Communication preceding the Annual Grand-Feast; and that they be offered

also to the Perusal of all the Brethren before Dinner, in writing, even of the youngest Apprentice ; the Approbation and Consent of the Majority of all the Brethren present being absolutely necessary to make the same binding and obligatory ; which must, after Dinner, and after the new Grand-Master is install'd, be solemnly desir'd ; as it was desir'd and obtain'd for these Regulations, when propos'd by the Grand-Lodge, to about 150 Brethren, on St. John Baptist's Day, 1721.

POSTSCRIPT.

Here follows the Manner of constituting a New Lodge, as practis'd by his Grace the Duke of Wharton, the present Right Worshipful Grand-Master, according to the ancient Usages of Masons.

A NEW LODGE, for avoiding many Irregularities, should be solemnly constituted by the Grand-Master, with his Deputy and Wardens ; or in the Grand-Master's Absence, the Deputy shall act for his Worship, and shall

chuse some Master of a Lodge to assist him ; or in case the Deputy is absent, the Grand-Master shall call forth some Master of a Lodge to act as Deputy pro tempore.

The Candidates, or the new Master and Wardens, being yet among the Fellow-Craft, the Grand-Master shall ask his Deputy if he has examin'd them, and finds the Candidate Master well skill'd in the noble Science and the royal Art, and duly instructed in our Mysteries, &c.

And the Deputy answering in the affirmative, he shall (by the Grand-Master's Order) take the Candidate from among his Fellows, and present him to the Grand-Master ; saying, Right worshipful Grand-Master, the Brethren here desire to be form'd into a new Lodge ; and I present this my worthy Brother to be their Master, whom I know to be of good Morals and great Skill, true and trusty, and a Lover of the whole Fraternity, where-soever dispersed, over the Face of the Earth.

Then the Grand-Master, placing the Candidate on his left Hand, having ask'd and obtain'd the unanimous Consent of all the Breth-

ren, shall say : I constitute and form these good Brethren into a new Lodge, and appoint you the Master of it, not doubting of your Capacity and Care to preserve the Cement of the Lodge, &c., with some other Expressions that are proper and useful on that Occasion, but not proper to be written.

Upon this the Deputy shall rehearse the Charges of a Master, and the Grand-Master shall ask the Candidate, saying, Do you submit to these Charges, as Masters have done in all ages? And the Candidate signifying his cordial Submission thereunto, the Grand-Master shall, by certain significant Ceremonies and ancient Usages, install him, and present him with the Constitutions, the Lodge-Book, and the Instruments of his Office, not all together, but one after another; and after each of them, the Grand-Master, or his Deputy, shall rehearse the short and pithy Charge that is suitable to the thing presented.

After this, the Members of this new Lodge, bowing all together to the Grand-Master, shall return his Worship Thanks, and immediately do their Homage to their new Master,

and signify their Promise of Subjection and Obedience to him by the usual Congratulation.

The Deputy and the Grand-Wardens, and any other Brethren present, that are not Members of this new Lodge, shall next congratulate the new Master; and he shall return his becoming Acknowledgments to the Grand-Master first, and to the rest in their Order.

Then the Grand-Master desires the new Master to enter immediately upon the Exercise of his Office, in chusing his Wardens: And the New Master calling forth two Fellow-Craft, presents them to the Grand-Master for his Approbation, and to the new Lodge for their Consent. And that being granted,

The senior or junior Grand-Warden, or some Brother for him, shall rehearse the Charges of Wardens; and the Candidates being solemnly ask'd by the new Master, shall signify their Submission thereunto.

Upon which the New Master, presenting them with the Instruments of their Office, shall, in due Form, install them in their proper Places; and the Brethren of that new Lodge

shall signify their Obedience to the new War-gens by the usual Congratulation.

And this Lodge being thus compleatly constituted, shall be register'd in the Grand-Master's Book, and by his Order notify'd to the other Lodges.

APPROBATION.

WHEREAS by the Confusions occasion'd in the Saxon, Danish, and Norman Wars, the Records of Masons have been much vitiated, the Free Masons of England twice thought it necessary to correct their Constitutions, Charges, and Regulations; first in the Reign of King Athelstan the Saxon, and long after in the Reign of King Edward IV. the Norman: And Whereas the old Constitutions in England have been much interpolated, mangled, and miserably corrupted, not only with false Spelling, but even with many false Facts and gross Errors in History and Chronology, through Length of Time, and the Ignorance of Transcribers, in the dark illiterate Ages, before the Revival of Geometry and ancient

Architecture, to the great Offence of all the learned and judicious Brethren, whereby also the Ignorant have been deceiv'd.

And our late Worthy Grand-Master, his Grace the Duke of Montagu, having order'd the Author to peruse, correct, and digest, into a new and better Method, the History, Charges, and Regulations of the ancient Fraternity; He has accordingly examin'd several Copies from Italy and Scotland, and sundry Parts of England, and from thence, (tho' in many Things erroneous) and from several other ancient Records of Masons, he has drawn forth the above written new Constitutions, with the Charges and General Regulations. And the Author, having submitted the whole to the Perusal and Corrections of the late and present Deputy Grand-Masters, and of other learned Brethren, and also of the Masters and Wardens of particular Lodges at their Quarterly Communication: He did regularly deliver them to the late Grand-Master himself, the said Duke of Montagu, for his Examination, Correction, and Approbation; and His Grace, by the Advice of several

Brethren, order'd the same to be handsomely printed for the use of the Lodges, though they were not quite ready for the Press during his Mastership.

Therefore We, the present Grand-Master of the Right Worshipful and most ancient Fraternity of Free and Accepted Masons, the Deputy Grand-Master, the Grand-Wardens, the Masters and Wardens of Particular Lodges (with the Consent of the Brethren and Fellows in and about the Cities of London and Westminster) having also perused this Performance, Do join our laudable Predecessors in our solemn Approbation thereof, as what We believe will fully answer the End proposed; all the valuable Things of the old Records being retain'd, the Errors in History and Chronology corrected, the false Statements and the improper Words omitted, and the whole digested in a new and better Method.

And we ordain That these be receiv'd in every particular Lodge under our Cognizance, as the only Constitutions of Free and Accepted Masons amongst us, to be read at the making

of new Brethren, or when the Master shall think fit; and which the new Brethren shall peruse before they are made.

PHILIP DUKE OF WHARTON,
Grand-Master.

J. T. DESAGULIERS, L. L. D. and F. R. S.
Deputy Grand-Master.

JOSHUA TIMSON, }
WILLIAM HAWKINS, } *Grand-Wardens.*

*And the Masters and Wardens of particular
Lodges, viz.:*

- I. Thomas Morris, sen. Master.
John Bristow, }
Abraham Abbot, } Wardens.
- II. Richard Hail, Master.
Philip Wolverston, }
John Doyer, } Wardens.
- III. John Turner, Master.
Anthony Sayer, }
Edward Cale, } Wardens.
- IV. Mr. George Payne, Master.
Stephen Hall, M.D., }
Francis Sorell, Esq., } Wardens.
- V. Mr. Math. Birkhead, Master.
Francis Baily, }
Nicholas Abraham, } Wardens.

- VI. William Read, Master.
 John Glover, } Wardens.
 Robert Cordell, }
- VII. Henry Branson, Master.
 Henry Lug, } Wardens.
 John Townshend, }
- VIII. , Master.
 Jonathan Sisson, } Wardens.
 John Shipton, }
- IX. George Owen, M.D., Master.
 Eman Bowen, } Wardens.
 John Heath, }
- X. , Master.
 John Lubton, } Wardens.
 Richard Smith, }
- XI. Francis Earl of Dalkeith, Master.
 Capt. Andrew Robinson, } Wardens.
 Col. Thomas Inwood, }
- XII. John Beal, M.D. and F.R.S., Master.
 Edward Pawlet, Esq., } Wardens.
 Charles More, Esq., }
- XIII. Thomas Morris, jun., Master.
 Joseph Ridler, } Wardens.
 John Clark, }
- XIV. Thomas Robbe, Esq., Master.
 Thomas Grave, } Wardens.
 Bray Lane, }
- XV. Mr. John Shepherd, Master.
 John Senex, } Wardens.
 John Bucler, }

- XVI. John Georges, Esq., Master.
 Robert Gray, Esq., } Wardens.
 Charles Grymes, Esq., }
- XVII. James Anderson, A.M., } Master.
 The Author of this Book, }
 Gwinn Vaughan, Esq., } Wardens
 Walter Greenwood, Esq., }
- XVIII. Thomas Harbin, Master.
 William Attley, } Wardens.
 John Saxon, }
- XIX. Robert Capell, Master.
 Isaac Mansfield, } Wardens.
 William Bly, }
- XX. John Gorman, Master.
 Charles Garey, } Wardens.
 Edward Morphey, }

ANCIENT LANDMARKS.

The Ancient Landmarks of Free Masonry
are :

- I. Belief in the existence of God.
- II. Secrecy.
- III. The modes of recognition—signs, grips, and words.
- IV. Must congregate in regular Lodges.
- V. Lodges must be tiled.
- VI. Lodges must have a Book of the Law.
- VII. Qualifications of Candidates: must be Sound, mentally and physically; Free Born, of lawful Age, and well recommended.
- VIII. Secret ballot.
- IX. Division into three degrees: E. A., F. C., and M. M.
- X. Legend of the third degree.

- XI. Gen'l gov't by a Grand-Master.
- XII. Gov't of Lodges by a Master and two Wardens.
- XIII. Right of appeal to the Grand-Lodge.
- XIV. Right of representation in Grand-Lodge.
- XV. Visitors must be vouched for, or examined.
- XVI. Prerogatives of Grand-Master to preside over any Assembly of the Craft, and to grant dispensations.
- XVII. That Masonic instruction is a right and a duty of Masons.